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Volume XLVIII.

FOR CHRIST AND THE CHURCH

San Francisco, June, 1913.

Pacific School of Religion Berkeley, Cal.

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The Manifestation of Unity

(By the Rt. Rev. C.. P. Anderson, D.D., Bishop of Chicago.)

Dear Brethren of the Clergy and of the Laity: Grace be to you and peace from God our Father, and from the Lord Jesus Christ.

Two years ago I addressed you on "Catholicity and Unity." Let me return to the same subject again, and consider it from another angle.

Unity is the will of Christ. Unity is a fundamental dogma of the Christian religion. The manifestations of this unity is the duty of Christ's disciples. Christ's agonizing prayer was "that they all may be one: even as Thou, Father, art in Me, and I in Thee, that they also may be in us: that the world may believe that Thou didst send me." "I in them and Thou in Me, that they may be perfected into one." The burden of our Lord's prayer was for the accomplishment of the will of God, for the fruit of His own sacrifice in the establishment of unity and in its manifestation amongst his disciples. It was a manifested unity for which Christ prayed. "That they may be one" was the prayer. "Even as we are one" is the foundation of the prayer. "I in them and Thou in Me, that they may be perfected into one, that the world may know that Thou didst send Me, and lovedst them even as Thou lovedst Me." There is a unity to be believed in, as well as a unity to be exhibited to the world. It is important to keep this in mind. It is essential to realize that the interior unity of the Church is a divine, imperishable reality, and that our task is not to make unity, but *to make it manifest.* Extraordinary results are promised from this manifestation of unity. There *is* unity, but the world cannot see it. There *is* unity, but the world does not believe it. Our part is to co-operate with God and yield to the strivings of the Holy Spirit, so that the unity of the Church will be actualized and visualized in such corporate manner that the world can see it with its own eyes, and seeing it, will believe in the power and love of God.

Unity and Union.

It is quite common to contrast unity and union as though a choice had to be made between them. The words are not synonymous, by any means; neither are they mutually exclusive. It is well to define one's terms. God makes unity. Man makes union. There might be union with unity. There might be a union of churches which would be vastly different from the unity of the Church. Nevertheless, unity can be shown forth to the world only through union. Under present circumstances unity means the union of the churches in the Church. It means that the whole Church encompasses and contains and controls all that pertains to it. It means that each church shall be visibly incorporated into the whole Church and that the whole shall be clearly the property of each. It means that the tree claims the branches because the branches claim the tree. It means that the life of the tree and the branches is so clearly one life that no one thinks of asking whether the life-giving sap can reach the remotest leaf of the farthest twig. It means that each baptized man is conscious of his membership in the one Church, and that his membership is immediate and direct and not derived through his membership in some subsidiary organization. It means that instead of a man saying, "I am a member of the invisible Church because I belong to one of the visible churches," he will say, "I belong to the One visible Church because there are no visible churches." It means that the churches as such may lose their identity in order that the Church may preserve *its* identity.

Unity and Catholicity.

I speak as a Churchman, as a Catholic, as a Christian. Do I need, does any Christian man need, any other terms to define my religion or his? God is my Father; the Church is my Mother. Christian is my name; Catholic is my surname. Do we need any other names? Why go on to add Anglican, Episcopalian, Roman, Protestant, Presbyterian, Methodist, Congregationalist, Baptist, and so on, and so on? These terms are devisive, sectarian, narrow. They shrivel up one's soul. Names stand for realities. The realities of religion are its affirmations, not its protests and its negations. The universal positives of religion are mine. The whole sweep of Christian doctrine, the whole field of spiritual experience, the whole world of religious values, the whole story of Christian triumph, in every age and in every clime, are mine, because I give my whole allegiance to the whole Church, and not to a mere segment of it. Will not every Christian man in these days claim the same thing? If, then, every duly baptized man claims to be nothing less than a member of the Catholic Church (a claim that has the sanction of sound theology), why not begin to plan to give outward and visible expression to this inward spiritual reality? Why seek to perpetuate division and segregation, except to thwart the will of God, to feed our own pride, and to defeat the power of the Church of Christ? Christians, Churchmen, Catholics—Christians because of our discipleship to Christ; Churchmen because we are incorporated into His mystical Body; Catholics because we belong to nothing less than the Church universal. These are the inclusive, the comprehensive, the unifying terms. Cling to them, dear brethren, cling to them, and make truly expressive of your religion. So long as there is a drop of denominationalism or sectarianism in man's blood, it will block the manifestation of unity. God never made Protestant Episcopalians,—nor Presbyterians, nor Congregationalists, nor any of sectarian name. He made Christians, and they choose to call themselves by less lovely names. "We receive this child into the congregation of Christ's flock and do sign him with the sign of the cross." That is your only Church, and that is the sign by which you are known. Realize with all your might the universality of your religion. Impress it upon your minds and upon the minds of others. When men begin to realize what true Catholicity is, they will seek ways of making it apparent that they belong to the whole Church and not merely to some segregations of Christians whose connection with the parent body is not apparent to the world.

Unity Does Not Involve Surrender.

The Christian unity programme need not awaken any suspicion of surrender or of the sacrifice of honor, as the diplomatists would say. Rightly understood, it means that each gains all and loses nothing. It is a matter of relating things,—of relating the churches to each other, and to the Church. Every man recognizes that each church has done much for the souls of men. Every fair-minded student puts a high estimate on those thrilling movements that enliven the pages of Church history. Those movements and the churches which grew out of them have played their part in the progress of the world. Battles have been fought and won. Battles have been won, not for the conquering churches, but for the Church of God. They were battles and movements within the bosom of Christendom itself. But the battles are over. They cannot be fought again. The Reformation has taken place. Protestantism has arrived. Luther, Calvin, Wesley, have lived. The world is different because these things have happened and these men lived. But the Church cannot live on its past conflicts. It cannot acquiesce in an armed truce as a permanent attitude. It has firmly resolved not to perpetuate internecine war. What, then, is to be the next movement in Christendom? Is it not to corelate and to co-ordinate these values which each church has proclaimed at great cost and for the stewardship of which it is keenly conscious? Since the Reformation the Christian religion has been subjected to disintegrating analyses. Men have taken it apart to ascertain what each jewel in the setting was like. Has not the time come to put them together again in a beautiful mosaic? Truths are not isolated. They are related. They are one. Modern creeds and articles and confessions may be admitted to be true. If true, they are related. Or rather they are true only when related. It is no discourtesy to any church to suggest that the time has come to abandon this analytical process by which the Church has been disintegrated and to substitute for it a synthetic process, by which the churches will be related. Harmonize the values. Synthesize the theologies. Stop fighting these oft-won battles over again. Cease these interminable logomachines. Strive towards that manifestation of visible unity that will bring defeat to none and victory to all.

Unity and Conservatism.

The Christian unity propaganda is not radical nor destructive. It is constructive conservatism. It conserves the original constitution of the Church. Let us suppose that you are reading the New Testament for the first time, without any presuppositions based upon modern conditions in Christendom. You read "on this rock I will build my Church." "Tell it to the Church." "The Church, which is His body." "He is the head of the body, the Church." "The Church of the Thessalonians," and so on. Here the Church is one. It is a body. It is visible. Now take your eyes off the Bible and look around. Does the bewildering multiplicity of churches fit into the Bible conception of the Church? Leave out for the present the form and organization of the Church. The point to be pressed is that the New Testament is strong on the doctrine of the Church, but knows nothing whatever of the modern idea of churches. Polychurchism is as foreign to the New Testament as polytheism. The "churches" of

the New Testament are geographical congregations of the Church. It is true that the sect germ threatened to invade the Church even in those early days, but it was anathematized as a sin of the flesh. "Now this I mean, that each one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided?" "I beseech you that there is no divisions among you." This very schism which St. Paul characterized as carnal sin has become triumphantly rampant in our time. When one saith, I am of Rome; and another, I of Canterbury, and I of Geneva, and I of Luther, and I of Wesley, are we not carnal and walk as men? The reunion of Christendom, then, is not a perilous pursuit. It would heal wounds, build up the Body, and restore that unity which characterized the Church when she first set out to win the world for Christ.

Visible Unity an Economic Necessity.

The union of the churches in the Church is becoming an economic necessity. The economic argument might, of course, be easily overworked. Money does not weigh much over against conscience. Nevertheless, the economic argument derives weight from the fact that divisions are proving to be as economically unsound as they are theologically unsafe. God uses political and financial situations for the furtherance of His will. Unlovely complications have often ushered in great movements. Hard facts are demonstrating that Christ's doctrine of unity is the only workable doctrine in this practical work-a-day world. It is being proved up to the hilt that the churches cannot do the work of the Church.

Take the missionary situation. What does the non-Christian know or care about our ecclesiastical differences? When a Presbyterian minister in India complained that his greatest difficulty consisted in teaching his converts the difference between the established Church of Scotland and the Free Kirk, he should have been retired as a man who did not know his business, or else those august bodies should have relieved him of his embarrassment by abolishing the distinction. When an Anglican Dean could not offer up special prayers in time of a sudden calamity because the rubic made no provision for such an emergency, and his Bishop was not on hand to authorize special prayers, it raised the question as to whether the stiffness of Anglican uniformity does not need some limbering in the interests of spiritual unity. When a "Christian" minister told me that there could be no union apart from immersion, it made me feel the importance of distinguishing between a fact and its expression, between regeneration and its sign, between a man and his clothes. And when men take their stereotyped idiosyncrasies into foreign lands and back them up with an ecclesiastical organization, it raises the question as to whether the best way to save the heathen's soul is to confuse his wits.

Why should the non-Christian be contaminated with inter-denominational controversies, especially in the kindergarten stage of his Christian education? Why should he be told anything about those family quarrels of ours out of which the Thirty-nine Articles, the Westminster Confession, the Augsburg Confession, and all the sects of Christendom have sprung? It has been said that Japan never had a gas age. It leaped from kerosene to electricity. Let it leap into the full light of a united Church without passing through an ecclesiastical gas age. St. Paul revolutionized a continent with one Church and one short creed. Is it not enough to take to Asia and Africa the same religion that he took to Europe? Either the missionary enterprise will have to make short cuts which will startle us here at home, or else the Churches must anticipate the missionaries by putting up a more solid front. The united Church can preach a fuller Gospel, provide more men to preach it, and do it with a more economical expenditure of God's money, than can the aggregate of all the churches. The choice in non-Christian lands must be between Christ and some other master, between the Church and the world, between the Church and no church. It cannot be wise to compel them to make a choice between churches. If it be said that the missionary propaganda minimizes or conceals the ecclesiastical differences, then they are either wrong in doing so, or else we are wrong in maintaining those diverse organizations whose differences our agents have to conceal in the interest of a truer Christianity.

The economic argument applies at home as well as abroad. Take some practical illustrations. There is a city of fifteen hundred souls—men, women and children—in the Diocese of Chicago. That city has nine churches. Some of these nine are supported by home missionary boards, and get more than they give. Allowing five to a family, each one of these churches would have thirty-three families. By actual count, about 50 per cent of the heads of families do not belong to any of the nine, though they are by no means antagonistic to the Christian religion. Is it strange that men find it difficult to make a choice, and that they cut the Gordian knot by choosing none? Not one of those churches is strong enough to beget self-respect, nor to command allegiance. Not one of them, nor all of them put together, can be regarded as a worthy exponent of the Christian religion. The churches have dethroned the Church. That's what has happened. Compare the situation in that Illinois city with the New Testament idea of the Church. St. Paul wrote a letter to "the Church of God which is at Corinth," and the Church got it and read it. If one of St. Paul's successors were to send a letter to the Church of God which is at this particular city in Illinois (or any other city in the United States), who would get it? Probably no one. The Church of God is so obscured by the churches that the postmaster couldn't find it. He couldn't see the woods for the trees. Down in Indiana there is a village of two hundred inhabitants. It has six churches. One wonders if it has any Christianity. These are of course aggravated cases, but approximately they represent a state of affairs in hundreds of small cities and villages in the United States. Is it Christian? Is it statesmanlike? Is it good religion? Is it good business? No, it is a sin and a shame. Our many church labels are proving to be libels against Christianity, and many religions are not increasing religion.

Then, too, if many places are overchurched, others are unchurched. There are rural communities and many villages and small cities that have neither church nor chapel, priest nor preacher, mass nor meeting, Sunday-school nor catechism. That is true in the southern part of our own state. It is not because they are not Christians. They cannot have five or ten churches and so they have none. Come right home here to the environments of Chicago. There are communities on the outskirts of this city, with either no community church, or with churches supported by missionary boards and supporting none. Many religious bodies are trying to meet this situation, both at home and abroad, by some sort of gentlemen's agreement under which it is sought to avoid overlapping. This is good. There would seem to be no reason why those denominations which are scarcely distinguishable from each other should not adopt some such plan, at least as a temporary measure. As a permanent policy it is open to two grave objections. It acquiesces in divisions and it deprives the people of being anything else than sectarians. It seems to say that divisions are bad, but must stay. Worse still, it dooms certain sections to a narrow Christianity. No denominationalist claims that his denomination is the whole Church. Consequently the division of territory would establish a sectarian rather than a Catholic Christianity. Yes, there may be temporary expedients, but there can only be one permanent policy—the reunion of Christendom.

Unity a Social Necessity.

Visible unity is a necessity from the viewpoint of social efficiency. A sectarian Christianity cannot mould the social conscience. It is incapable of a Catholic cosmopolitanism. It cannot act continentally. After all, sectarianism is only one removed from individualism, and individualism is incompatible with organized Christianity. If there can be five churches, there can be five hundred or five thousand, or as many churches as there are individuals. Hence the premise which admits of many churches carries one on logically to no church. Now this is not Christianity. Christianity is not only a religion for individuals, it is for society. It is a social religion. It is a Kingdom, a Body, an Organism. The world is the subject of redemption. Society itself is to be regenerated. The nations are to bow before Christ.

It is commonly supposed that the function of the Church is to convert individual men to Christ. Yes, it is that, but it is more than that. It is commonly supposed that the function of the Church is to be the good Samaritan to those that are fallen by the wayside. Of course it is all that, but it is more than that. Its function is to clear the highways—the industrial, the social, the political highways—of thieves and robbers, and not simply to be the good Samaritan to those who have been knocked down and robbed. Its function is to bring about the new earth in which dwelleth righteousness, to be the executive agency of God's Kingdom of righteousness and peace and joy. Men sometimes say that if the Church converts individuals, society will take care of itself. The individual must of course be converted, but that is not enough. Every stone in the building may be perfect, and yet if they had not been put together properly, they might have fallen down over men's heads. Individuals may be good, and yet society may be badly constructed. Society is something more than the aggregate of its individuals. The Church is infinitely more than the aggregate of its churches or of its individuals. Life is an organism. Therefore individualism is not the gospel for this world. The world is organized. Money is organized. Labor is organized. Society is organized. Politics are organized. Even the nations of the world are beginning to organize internationally. Everything is organized except the Christian religion, and Christ prayed that that would be organized. As things stand now, it is an unequal fight between an organized world and an unorganized Church. A disunited, disjointed, individualistic Christianity, where every church and every man is an independent unit, cannot stand up against the highly organized conditions of today. This was well recognized by "The Federal Council of Churches in America," when it put these words in its platform: "Christ's mission is not merely to reform society,

but to save it. He is more than the world's Readjuster. He is its Redeemer. . . . At no time have the disadvantages of sectarian divisions of the Church been more apparent than when the call has come for a common policy or a united utterance." Those are wise words. The powers that make for righteousness, the powers that corrupt legislatures, that promote intemperance, that thrive on lust, that threaten the judiciary, that oppress the hireling, are solid and compact. They sink differences for a common cause. Against them the churches have a common creed, but an uncommonly organized method of defence. They are beating the air. The powers that make for unrighteousness can mock at righteousness as they say to the churches, "United *we* stand; divided *you* fall."

Indeed it has come to pass that a large part of the work of the churches must perforce be taken away from them, in order to avoid denominational entanglements. When men are moved to do something in the name of God and humanity for the city or nation, they feel compelled to make a non-Church and a non-religious enterprise. Denominationalism is too incoherent for a social programme. True, the gospel of Christ supplies the spiritual conviction, but when that conviction takes concrete shape, it somehow seems to have to divorce itself from the source of its inspiration. Thus there are settlements, leagues, associations, organizations, doing the work of Christ, but forced to do it, forsooth, on a non-religious basis. Thus they lose ideals, inspiration, spiritual power. Thus the things that God hath joined together are being forced apart through the disintegration of His Church. For reform without religion is the mere whitewashing of the surface. Society needs regeneration, not simple reformation. And any man who can think that social regeneration can be accomplished apart from the power of the Spirit of God, speaking through His Church, is living in a fool's paradise. Grasp the situation, brethren, it is this, that the Church of Christ is in danger of losing its power of utterance. Amidst the jargon of voices its voice can scarcely be heard.

Or let us suppose that it is determined to organize some public charity or to inaugurate some uplift movement. You are sure that it has the sanction of Christ and of all good men. What happens? The first move is to proclaim from the housetops that it is undenominational and nonsectarian. It is Christian, clearly enough, but nevertheless it has to be dissociated from churches, in order to express the consciousness of the Church. In one way this is a travesty on churches. In another way it is eloquent for good. It means that Christ's work refuses to come under sectarian lines. Christ's work is as Catholic as human needs. It requires for its execution nothing smaller than a Catholic Church.

Or take the matter of Christian education. Surely this is fundamental if anything is. Our divisions have made it impracticable. They have separated into two the things that are one, viz., religion and education. Education has been as completely secularized as if man had no soul, and the world had no God. Religion has been as completely isolated as if character had no place in a child's education. Our education is losing its religious values. Our religion is losing its educational values. Christian ideals and principles cannot be woven into the warp and woof of the lives of our own children, as a part of their schooling, simply because of the divisions in the Church. To my mind there are three great problems to be worked out amongst Christian people in the interest of a permanent Christianity. They are Christian education, Christian social righteousness, and Christian unity. I believe the first two await the third.

Unity a National Necessity.

Christian unity is necessary to give organic expression to the religious life of the nation. The Catholic Church is worldwide, but just because it is Catholic, it is also national in tone and temper. We love to call this a Christian nation, yet we shrink from attempting to define what American Christianity is. The United States has millions of Christians and scores of churches, without a Christianity that is distinctively her own. Latin Christianity we know. It took possession of the Latin nations and moulded their religious life. Scotch Christianity we know. Perhaps there never was a religion which sank more deeply into a nation's mind than Presbyterianism did in Scotland. English Christianity we know. It made England. It built her national and domestic life. But what is American Christianity? Is it not largely an importation? It is one thing to inherit Christianity in its essence; it is another to import foreign characteristics. We have imported certain national types which took their form and shape in other lands—an Italian Christianity from Italy, Lutheranism from Germany, Anglicanism from England, Presbyterianism from Scotland, Orientalism from Asia Minor. Proud of our own originality, impatient of tradition, our religion is nevertheless an heterogeneous conglomeration of imported traditions. Every kind of church can be found here. Here are all the elements of ecumenicity. Here they are side by side, yet they know not one another. Are they incurably incompatible? Is there nothing to look forward to except the permanent establishment of foreign types on American soil? Centuries ago England blended diverse peoples into one church and nation. What has been done can be done. Here in America, where churches are politically equal, where all the churches of Christendom are housed under the same national roof—here the problem of unity must be worked out, if anywhere. The nation has a problem similar to that of the Church. She gathers her people from the four quarters of the globe and makes staunch Americans of them. She brings order out of chaos, and makes one from many. Is the nation stronger than God? Has the Church of the living God become so weakened through disorganization that she is incapable of bringing her American children into the united Church of the United States? Is there not to be a Catholicism that will express the religious life of America, as Americanism expresses her national life? Surely there is something better in store for us than a condition of chronic chaos. Go back once more to your New Testament for a description of the Church that once was and may be again: "That we may be no longer children, tossed to and fro, and carried about with every wind of doctrine. . . . but speaking truth in love, we may grow up in all things into Him, Who is the Head, even Christ; from whom all the Body, fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part maketh the increase of the body, unto the building up of itself in love." That is what is meant by unity. The Church is fitly framed and knit together. What a contrast there is between the Church of the ages and the churches of this age.

Brethren, the reunion of Christendom is the future task of the churches. In working at this task, let us be sure of a right start. Christ is the head. The Church is his body. Christians are united to Christ through membership in His Body. Here is an indestructible unity at the outset—unity in the one Lord through the one baptism; the unity of a common membership, a common discipleship, and a common experience. That unity exists in spite of all the sects of Christendom and all the powers of hell. Magnify it. Proclaim it. Manifest it. It is not our business to make unity. God has done that. It is our business to make it apparent. It is ours to try to bring ourselves and others into such visible unity in the One Church of Christ, that an unbelieving world will be convinced. Am I succeeding in persuading you to any extent that the Christian unity enterprise is more than an academic theory; that it is the will of Christ; that it is a matter of practical efficiency; and that loyalty to Christ and service to the world combine to make our duty clear? If you come with me this far, then let me venture to point out some simple ways of creating an atmosphere in which unity will have a chance to show itself.

The Atmosphere in Which Unity Thrives.

1. Let us confess the sin of schism—the sin, I say; not simply its economic disadvantage, its short-sighted policy, its unstatesmanlike method, its unstrategic warfare with the world, but its *sin*.

2. Let us confess our part in the sin. It is easy to confess sin in the abstract. What is needed is an honest though humiliating acknowledgment of our part in the perpetuation of schism. We have much to confess—haughtiness, aloofness, self-satisfaction, false witness against our neighbors.

3. Let us cease confessing other people's sins. We Anglicans have confessed the sins of the Roman Catholics and the Protestants with great ardor and with unstinted fullness. Let them confess their own. It will keep them busy. We are not authorized to do it for them. We are forbidden to judge others and commanded to judge ourselves. Rome's contribution to the sin of schism may have been incalculably great. Protestant contributions may have been incalculably many. But our own skirts are not clean by any means. Please God they and we may see the sinfulness of our sins some day and humbly confess it. Thankful may that church be, to which God gives the grace to be the first to cry, Peccavi. Until the churches are convicted of sin, as our Methodist brethren would say, there will be little progress towards the manifestations of unity.

4. Let us learn to play fair, and, if we have to fight, to fight fair. We are familiar with those pulpit pictures and polemic brochures, wherein are vividly portrayed the horrors of Rome, the heresies of dissent, and the unsullied beauty of the Anglican Communion. Of course we have no monopoly of that ungenerous business, but it would be to our profit to get out of it entirely. Teach the Catholic faith positively. To do this requires no negatives and no anathemas. A whole library of lies could be extracted from the controversial literature of Christian churches. What false witness against their neighbors has been given by pious Baptists, pious Protestants, and pious Protestant Episcopalians. Let us learn to tell the truth and to play fair; and to fight fair, if we have to fight at all.

5. Let us put the best possible interpretation upon the beliefs and practices of others. Assume that the things that mean nothing to us mean much to their advocates. Let us try to get the point of view of the other man for the sake of the enrichment of our own minds. Let me illustrate. Because the angry dispute of some centuries ago, over the relation of the Bishop of Rome to the Church of England,

was settled to our satisfaction, are we to go on aggravating the rupture by talking and acting as though the Papacy is and always has been unalterably bad, and as though no place could be found for it in the constitution of the United Church of the future? The Papacy must be better than its enemies think it is, or else the world has had many brilliant fools. Because the Methodists left us for reasons that do us no credit, are we to go on estimating Methodism at its worst, as if it stood for nothing that would be worth while in the life of the Catholic Church of the future? Methodism must be something better than some people think it is, or it would not have brought so many thousands nearer to their God. Because bishop-baiting Covenanters and lordly prelates lost their tempers a long time ago and called each other unspeakable names, are we to go on, now that things have cooled down, as if reconciliation were impossible, and as if Presbyterian theology were wholly foreign to the Catholic faith? Presbyterianism must be more than some of us have thought, else it would not have capivated the minds and dominated the lives of a strong intellectual people. Estimate people at their best. Try to see what they see. Be careful to put your own best foot forward, so that the Church of your allegiance will be seen—not at its worst. This lesson has been impressed upon me afresh through a considerable correspondence on Church Unity with representatives of many churches. Amongst my correspondents have been some candid friends who write with brutal frankness about the Episcopal Church. Dear brethren, if the Anglican Communion were the wood, hay, and stubble that my friends think it is, you and I wouldn't be where we are. Now it may be that this shoe fits the other foot also.

Please do not misunderstand me. It would be foolish and shallow to talk as if there were no serious difficulties and differences in the way of visible unity. There are. There are. There are different premises. There are different conceptions of what the Church of Christ is. There are fixed habits of mind in great variety. We press on towards the unity of Christendom, not because it is in sight, but because we have a passion for unity—a passion that is based upon our loyalty to Christ and a desire to do good in the world. No one sees much daylight ahead as yet. We cannot see the distant scene, and we can take but one step at a time. But we feel sure that that one step is in the right direction if it leads us to think highly of the things of others.

6. Let us lend our influence in the promotion of frank and friendly conferences on our differences. A World Conference of this sort has been proposed, as you know. It may come soon or late—or never. It would come too soon if it came before the churches were convinced of the necessity for union, or of the practicability of such a conference in promoting it. More important than the conference itself would be the spirit in which it assembled. Let us cultivate that charity and that love of personal contact, without which a conference might rekindle controversy. On some other occasion I may say something about the scope and purpose of the Conference plan. In the meantime give your sympathy and co-operation to such measures as make for friendly and unhostile contact.

7. Let us aim high. Let us not be afraid to place organic unity before us as the goal, and let us not despair of comprising all Christendom within it. There may be intermediate steps to be taken, but they are steps on a journey, not stopping places. Interdenominationalism may do some good in places where it does no harm. So far it seems only to have pronounced its blessing on a state of division which it deplores. Federation may do much good where it is workable. Its great value seems to be the witness that it bears to the necessity of something more than federation. Co-operation in good works is absolutely necessary so far as it is practicable between churches which come at things in directly opposite ways. But, brethren, organic unity has in it all that these "flickering expedients" have, and infinitely more. The greater includes the less, but the less does not include the greater. Interdenominationalism, federation, the co-operation of unattached bodies, have just enough merit in them to be tantalizing, but not enough merit to warrant their advocates in devoting precious time to their promotion. They have this merit, that they indicate that men no longer apotheosize divisions, and that they are beginning to dream of better things. While we are at it, let us aim to reach the goal that Christ set up, namely, visible unity.

And let us take in the whole sweep of Christendom, Catholic and Protestant. It may take a long time. It may have to come one step at a time, through the union of those that are most closely related. But every such union is to be regarded as a step towards the realization of that one holy Catholic Apostolic Church —"fair as the moon, clear as the sun, terrible as an army with banners."

8. Let us pray for the manifestation of unity. Christ prayed for it. So must we. It is easy to talk about it. It is easier still to cry Hurrah, and clap our hands when others talk about it. But we must get beyond the talking stage into the praying stage and doing stage. In this case praying will be doing. Take it to the altar with you. It is around the altar that unity must be manifested. It is at the foot of the altar that we will learn the will of God. When Christians the world over voice their passion for unity at the Mass and in the prayer-meeting, something wonderful will surely happen. Nothing less than this will win the day. The spirit of separatism is that kind of a spirit that can be cast out of the Church by nothing —save by prayer.

THE ORIGINAL SUGGESTION.

A Joint Committee of the General Convention of the Protestant Episcopal Church, held in Cincinnati, Ohio, in the United States of America, in October, A. D. 1910, made the following report:

"Your Committee is of one mind. We believe that the time has now arrived when representatives of the whole family of Christ, led by the Holy Spirit, may be willing to come together for the consideration of questions of Faith and Order. We believe further, that all Christian Communions are in accord with us in our desire to lay aside self-will, and to put on the mind which is in Christ Jesus our Lord. We would heed this call of the Spirit of God in all lowliness, and with singleness of purpose. We would place ourselves by the side of our fellow Christians, looking not only on our own things, but also on the things of others, convinced that our one hope of mutual understanding is in taking personal counsel together in the spirit of love and forbearance. It is our conviction that such a Conference for the purpose of study and discussion, without power to legislate or to adopt resolutions, is the next step toward unity.

"With grief for our aloofness in the past, and for other faults of pride and self-sufficiency, which make for schism; with loyalty to the truth as we see it, and with respect for the convictions of those who differ from us; holding the belief that the beginnings of unity are to be found in the clear statement and full consideration of those things in which we differ, as well as of those things in which we are at one, we respectfully submit the following resoluiton:

"Whereas, There is today among all Christian people a growing desire for the fulfillment of our Lord's prayer that all His disciples may be one; that the world may believe that God has sent Him:

"Resolved, That a Joint Commission be appointed to bring about a Conference for the consideration of questions touching Faith and Order, and that all Christian Communions throughout the world which confess our Lord Jesus Christ as God and Saviour be asked to unite with us in arranging for and conducting such a Conference. The Commission shall consist of seven Bishops, appointed by the Chairman of the House of Bishops, and seven Presbyters and seven Laymen, appointed by the President of the House of Deputies, and shall have power to add to its number and to fill any vacancies occurring before the next General Convention."

The report was accepted joyfully by the Convention, and the resolution contained therein was adopted unanimously.

The Commission appointed under that Resolution is engaged in conferring with representative men in the various Communions coming within the terms of the Resolution, and in urging the appointment by those Communions of co-operating commissions.

An interview between two members of the Commission and Cardinal Gibbons was held at Baltimore by appointment, during which the Cardinal expressed friendly interest in the subject, a desire to be kept informed of the progress of the movement, and a conviction both that clear statement of positions would show them to be nearer together than had been supposed, and that only good could come of the effort to promote the spirit in which such a Conference should be undertaken. The interview closed with prayer offered by His Eminence.

An interview was held between Archbishop Platon of the Holy Orthodox Eastern Church and a member of the Commission, in which the Archbishop expressed great interest in Church Unity, and said that whenever the Commission should communicate formally with him with regard to the proposed Conference, he would give the communication cordial approval, and would co-operate in transmitting it to the Holy Governing Synod in Russia.

The following list of commissions so far printed in the order in which the Secretary of the Commission of the Protestant Episcopal Church received notice of their appointment.

PRAYERS.

The following prayers have been suggested for public and private use. They may be obtained, printed on a card, in any quantity, on application to the Secretary, Robert H. Gardiner, Gardiner, Maine, U. S. A.

Prayers For the Peace and Unity of the Church.

O Lord Jesus Christ, Who saidst unto Thine Apostles, Peace I leave with you, My peace I give unto you; Regard not our sins, but the faith of Thy Church, and grant her that peace and unity which is agreeable to Thy will, Who livest and reignest God for ever and ever, Amen.

O God of Peace, Who through Thy Son Jesus Christ didst set forth One Faith for the salvation of mankind; Send Thy

grace and heavenly blessing upon all Christian people who are striving to draw nearer to Thee, and to each other, in the unity of the Spirit and in the bond of peace. Give us penitence for our divisions, wisdom to know Thy truth, courage to do Thy will, love which shall break down the barriers of pride and prejudice, and an unswerving loyalty to Thy Holy Name. Suffer us not to shrink from any endeavour, which is in accordance with Thy will, for the peace and unity of Thy Church. Give us boldness to seek only Thy glory and the advancement of Thy Kingdom. Unite us all in Thee as Thou, O Father, with Thy Son and the Holy Spirit, art One God, world without end. Amen.

O Lord Jesus Christ, look with pity, we beseech Thee, upon Thy Church weakened and hindered by differences and divisions; bless the effort to bring together in conference all who confess the faith of Thy Holy Name, Who livest and reignest with the Father and the Holy Ghost, God, for ever and ever. Amen.

Change of Name

(By Rt. Rev. J. B. Funsten.)

It seems most unfortunate from the standpoint of church extension that so much time is wasted on proposing a name of the Church. From my observation it is a mistake to suppose there is any great demand for this change even in the West, but one must recognize that it has in its favor a leadership of a thoroughly organized party representing men of ability and earnestness who look upon it as a necessity in the expansion of the Church. However, with all due deference to their sincerity, I believe that an overwhelming majority who are giving their lives to the work of the Church are convinced that our far greater need is an awakened spiritual activity, not a better name, but a better life. Our Mission Fields are suffering for lack of practical means and workers.

One thing comes out very clearly as the name discussion goes on, there is no unanimity among those who desire a change and who fret under the name of Protestant. They also do not recognize that if the word Protestant has acquired to their minds an unchurchly and unsectarian sound, the word "Catholic" to others does not carry with it an unbroken harmony when we come face to face with unholy life and intolerant spirit in Mexico, Brazil and some other so-called Catholic countries.

The word Catholic has, indeed, a splendid and noble signification and a long history in the service of the Church, but it seems to me it is overworked in these days. Let it be remembered that the word Protestant means something more than resistance to the Pope. It is associated with all the unfolding of the splendid spirituality and intellectuality of the Renaissance and Reformation, and in its significance reaches to Apostolic principles and truth.

It is simply an irridescent dream to hope to get a name to suit everybody, and American Catholic would be particularly unfortunate and pretentious. We ought to be well satisfied with our present title, unless we want not only a change of name, but entire structure and doctrine. We certainly can not honestly claim to be the entire church, therefore, very properly we have Catholic in our Creeds which belong to the universal church and Protestant Episcopal describes very faithfully the name and doctrines of our branch of this church. In addition our status and ancient lineage is recognized and accepted by our great Mother Church of England.

Our present name has been adjudicated and our place settled in the great Anglican family so that even if our title is not ideal to some, it would seem from the most radical standpoint, a change would not counteract the unrest and loss of brotherhood which would be inevitable.

If certain brethren feel very intensely the desire for a name that expresses accurately their conception of the church they must take into consideration the fact that certain others with all due respect to their piety and learning, are equally conscientious.

It would seem most unfortunate that the age of toleration would end with us and a campaign inaugurated which anyone without great wisdom or scholarship must recognize as leading to dissension and separation, among those who ought to be loving brothers and working together for the coming of Christ's kingdom. This is especially to be deplored, because whatever else may be said on this subject, every man who is now a communicant or in Orders accepted the present name knowlingly when he took the vows of the Church and every bishop swore that he would support the doctrine, worship and discipline of the Protestant Episcopal Church in the United States of America. Not one man of us can say, no matter how divergent our views, he has been in any way prevented from the exercise of the freedom and liberty that he has a right to demand under the Canons and Rubrics of this church.

We need for progress a large amount of unity and brotherhood. It, however, seems somewhat grotesque to be appointing committees formulating Chicago-Lambeth-Quadrilaterals and Faith and Order Commissions, when we ourselves continue a house so seriously divided against itself.

There has been a great deal spoken and written on this subject of change of name, but surely many have not considered the price that must be paid for what may amount to a bloodless war within our church boundaries, ending only in extermination or division.

One thing more I must say before closing this. Would it not be wiser for those who advocate this change to exhibit more Christian courtesy in regard to the present name of the Church? It may be our designation for many years to come, as it has been for many years past. It is unwise from every standpoint to use offensive language in regard to it. Personally I felt grieved and shocked to hear one of our bishops at a great missionary meeting, held to arouse interest in church extension, hold up this name, which at present our only and lawful title, to the ridicule of a great audience. I am sure in his calmer moments he would have realized that it was as much disloyalty to the church as for an officer in the Navy or Army to hold up our National designation to ridicule and contempt.

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From Our Correspondent in China

Observance of the Day of Prayer at American Church Mission, Wusih, China.

Two weeks ago President Yuan and the Cabinet issued their proclamation, asking for the observance of a Day of Prayer for China by Christians and the Christian nations. Last Supnday we kept the day here in Wusih, as it was kept also throughout China, and, indeed, in nearly every part of the world. The whole thing is so extraordinary and of so much moment, that I venture to send on a word about it.

The proposal seems to have originated with Mr. Lu Cheng Lsiang, Minister for Foreign Affairs, who is, I understand, a very earnest Christian of the London Mission in Pekin. Among other reasons for President Yuan's sympathetic reception of the proposal, the following, which I cut from the North China Daily News, may indicate one of importance:

"In connexion with the appeal by the Chinese Government for prayer for the Republic, it is interesting to recall that members of President Yuan Shih-kai's family are already members of Christian Churches. The famous General Wu, who fought in the Taiping Rebellion, adopted Yuan Shih-kai and he was brought up with his son, the famous poet and ex-judge, Wu Pao-tsu, who, before his death, was received into the Christian Church. Wu is buried in Bubbling Well cemetery. Mrs. Wu has since been baptized in one of the Shanghai Churches. Their two daughters were baptized while studying in Japan some years ago. The elder daughter married Mr. Chang, who was a student in Japan, and later studied at Aberdeen University, where he was a First Prizeman in International Law. Mr. and Mrs. Chang were well known in Aberdeen, where they made many friends."

The import of this request for a Day of Prayer is, of course, very patent. It means that Christianity is recognized as a live and 'considerable" force in China. It is, within limits, not an exaggeration to claim from the omission of any mention of the "Three Religions" of China, in the proclamation, that Christianity is recognized as the only live religion in the new Republic. Cavillers say that the proclamation was a bid for the sympathy of Western nations, and a scheme of political sagacity. One cannot deny that this element may have entered into the matter, but it utterly fails to account for the whole. The fact is borne out by witness from many sides that Christianity is not a foreign importation in China any longer, but has penetrated high and low in the life of the nation, and the proclamation was a simple recognition of the facts. In the evidence of President Yuan's relations and of Mr. Lu in the Cabinet add, for instance, that sixty out of eight hundred members of the Congress now assembled in Pekin are Christians.

One feels that one is seeing the story of the spread of the Christian faith in the Roman Empire, of which the apologists wrote, reenacted. And one also feels that the only event of Christian history to which the "recognition" in China can be fairly compared is Constantine's recognition of 1600 years ago—in 313 A. D. Of course Christianity has not been made the official religion of China, and one is thankful that this is so, if it is a true reading of history that tells us that Constantine's recognition swamped the Church with worldly unconverted popularity. The Christian body in China has been admitted to manhood, but it has received no favors, and must still do a man's work and make its own way unhelped.

In Wusih there are three Christian congregations—Methodist, Baptist, and our own—each of which made its own observance of the Day of Prayer in the morning and joined in a most inspiring union meeting in the afternoon.

There is also a large Roman Catholic body in Wusih, but, of course, they did not join with us. We started with the idea of having a large public meeting, inviting the whole city to come, but, finding that the city officials had received no orders regarding the day's observance, and that the only large hall we could obtain might, through the subtleties of the Chinese mind, connect us with one of the political parties, it was thought best to abandon that plan and have a purely Christian meeting. So this was arranged in the large reception room of a Chinese residence that Mr. Mosher rents for a boys' school. Saturday, after arrangements were completed, the mayor sent notice that he had been notified by the Governor to observe the day, and would therefore attend our services and would invite several prominent men of the city to do the same, which they all did, and so the service took on rather a mixed character, but was none the less interesting on that account, though perhaps not quite so unconstrained as it would have been otherwise. The ministers with the mayor and a few of his friends, sat on a platform in the court outside, the end of the hall being open, and the congregation filled the hall. There must have been close to five hundred present, nearly all Christians or of Christian connection. The Christian part of the service was most reverent and inspiring. Hymns familiar to all were chosen, and I doubt if Wusih has ever heard such singing before. Prayers, written and unwritten, were offered by the pastors, and there were three short Christian addresses. Rev. Mr. Taung emphasized China's return to her ancient belief in "Shangti," the one Supreme Ruler. Rev Mr. Koeh spoke on Prayer, first in its narrower and usual meaning, and then in its extension into service. Then Rev. Mr. Yin of the Methodist Church preached God as the only true foundation for a nation, using a very good illustration from the peculiar foundation that is always laid nowadays for large buildings in this part of China—a foundation made of water, lime, and broken brick gathered from old ruins, which are mixed and then hammered into a solid mass in place.

After this, two of the invited guests spoke. The addresses were friendly, but, of course, somewhat peculiar. The president of the Chamber of Commerce spoke of prayer as a Confucian practice; a second gentleman called up out of the congregation the mayor with an unceremonious wave of the hand, made some Chinese remarks which I could not catch, and startled us all at the end by finishing in English of curious pronunciation, "I will now close my little lecture with words of thanks to our kind hosts." The mayor made the final address, speaking for ten minutes chiefly to himself and the table in front of him. I doubt if half a dozen people could hear what he said. Then, with the blessing, the gathering broke up.

Perhaps it seems not a very extraordinary or harmonious sort of an affair. But I write of it because it was the only one I saw, and is, I suppose, fairly representative of many hundreds that were held in China on the same day. Whatever poor impression the written story may give, I am sure that it will be long before we who were present forget the service. And may God hear the prayers of the thousands of Chinese that on April 27th interceded with Him for their country.

JOHN W. NICHOLS.

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Rt. Rev. J. H. Johnson, D.D., Bishop.

Among the young and vigorous men who have recently come into the diocese are Rev. George Davidson, rector of St. John's Church, this city, and Rev. John R. Atwill, rector of the San Gabriel Church. It is a mere coincidence that they both began their ministry in Kansas City and that their lives have run practically parallel since, but as they were yet strangers to each other yesterday, they probably know nothing about it. Rector Davidson began his career in Kansas City, went east to Marietta, O., then west to Cheyenne, from whence he came to Los Angeles. Rector Atwill, who is a son of the late Bishop Atwill, also began his career in Kansas City, went east to St. Cloud, Minn., then west to Sacramento, and from there he came to San Gabriel. He occupied the position of dean of the Pro-Cathedral at Sacramento. Mr. Davidson came to Cheyenne with the determination to share in the hard work of the mountain country, but was compelled to give it up on account of the altitude.

The annual convention dinner was held last night at the Union League Club, Los Angeles, and tonight a general reception will be held at the Good Samaritan Hospital. Among the interesting business to be transacted today is the election of the four clerical and four lay deputise to the general convention, which meets in New York in October.

The people of All Saints Episcopal chapel, looking forward to what the future is to bring in the way of growth, have laid by a small nest egg as the beginning of a building fund. Then the collection taken on the first Sunday of every month is to be applied to this building fund. The fund in this way will have steady growth in proportion to the development of the chapel.

The convention of the Diocese of Los Angeles opened in St. Paul's Pro-Cathedral yesterday morning with a communion service. The church was filled to its utmost capacity and the annual address of Bishop Joseph H. Johnson was listened to with undivided attention. He spoke as follows:

"I propose at this time to present to you some of the matters which ultimately relate to diocesan life. The diocese came into existence eighteen years ago last December, and there are some things that ought to be borne in mind. At that time there were less than thirty clergymen at work in Southern California. At the present time we have the names of about 100 clergy upon our list, not to mention those who, though not canonically connected with the diocese, are residing here and performing occasional duties. Then, the number of places to be visited by the Bishop was forty-six, and many of these were feeble missions. Now, each year, I must visit at least ninety parishes and missions and a number of institutions which require a Bishop's oversight from time to time. To perform this part of the canonical duties of his offices, at least 110 official visits must be made by the Bishop, not to speak of duplicate visits which the exigencies of the work require.

A Good Record.

"As I look back over the seventeen years of my episcopate, there is one matter for which I cannot be too thankful. My people have supported the advanced work in the diocese in a very remarkable way. I have repeatedly been obliged to ask for money, but I have never asked in vain. Few people who are not familiar with the situation can realize what it means to live in a community which is increasing in population more rapidly than any other community in the world. And then when the extra diocesan obligations loom larger, as they ought, one is apt to be overpowered by the immensity of it all. Naturally, those who live at a distance have an idea a diocese which does so much for itself as does our own, ought to do far more than it does for others, but when one bears in mind that, save with one exception, every other diocese west of the Mississippi has passed through the crysalis stage of the missionary jurisdiction, in which the Bishop's salary has been provided and it has been subsidized with considerable missionary funds, and that only one of those dioceses, subsequent to or organization, had yielded up its appropriation until thirty years of diocesan life has passed, it is a good deal for us to be able to say that we here in Southern California have paid every cent of our own diocesan expenses since 1896, and that we have paid back all and more than as much as we have received in the way of appropriations from the General Board, and that in 1915, after only twenty years of continuous life, we shall have ceased to receive the annual loans, called appropriations, which hitherto the Board has been voting to this diocese at its September meeting. No one knows so well as I do what this has meant to the clergy and laity of Southern California. It has meant work and sacrifice, but the result is worth it.

"Our people have largely learned as individuals to give, but do they give proportionately to their income? That is the question to ask. Some of the missions do. Some small parishes do, and many poor men and women do. The widow in every generation gives generously. But we need a campaign to reach the men and women who have incomes beyond $2000 a year that will bring them face to face with the duty and the opportunity of helping to make the cause of Christ known throughout the world. I object decidedly to what may be called the system of comparison in such matters.

Too Handy With the Mite.

"I object to the comparison of the record of one diocese with another, to force that diocese to better things. I resent being told how little that great denomination does and how much this little denomination does, but I do think that we can go quietly to the hundreds of people everywhere who are content to do little things, to the well-to-do people who are constantly offering what they call their mites, and tell them personally in all seriousness that God does not want their mites, that He will not be satisfied with their mites, that the "widow's mite" is one of the phrases frequently misunderstood and misapplied. I know that Godless and indifferent men will be callous to the appeal, but let us try to reach the unreached masses who, in the past, have only done indifferently well.

A Church Builder.

"I wish to draw attention to the work which, for a quarter of a century, the Church Extension Society has been doing quietly and effectively in this diocese. During all that time that society has been aiding and assisting Church development in the places that needed help, and its working capital has been little more than $2000, a fund built up by small subscriptions for its stock. During last year the Bishop has been made visitor of this society, giving him authority to examine into its accounts and methods and affording him opportunity in full measure to influence its proceedings. The society, at a time when the Bishop was living in San Francisco, which, although technically a thousand miles distant, was practically a thousand miles away, had to be free from diocesan direction and largely at liberty to act in its own way. Now, by its recent action, to all intents the society does nothing without the Bishop's knowledge and consent. The situation, therefore, seems to me to be an ideal one.

"I wish that this convention would undertake from this time on to foster this society, constituting its almoner under terms which would give to the convention control of it. In such an event it would be placing a fine sum of money at the disposal of the society and be enabling it to develop greatly the work already done. Because I have found this society to be unusually efficient, it is my desire, if it can be made an agent of this convention, that membership in it should increase. Indeed, I would be pleased if immediately every every member of this convention should become a member of the organization, thus increasing its constituency and necessarily enlarging its influence. The diocese would then have in the field a fiscal agent charged with work which the Missionary Committee finds itself unable to do. Its duty will be as strategists to administer these diocesan funds in a spirit of statesmanship that anticipates the Church's need by purchasing property where it is evident it will soon be required and by loaning moneys to help the feeble missions in time of necessity. Now is the time to prepare for the certain future when vast numbers of strangers and friends will here upon our shores be crying for the ministry of our holy religion. Such action would be statesmanlike, and for it we would be blessed by the many generations that are to follow us.

May Prove a Menace.

"One of the means which I have employed to stimulate consciousness in the diocese has been the building up of institutions which I have striven to give a diocesan character. Institutions may be a menace as well as a help to a diocese. I have known dioceses to be so burdened by their institutions that they would have welcomed a cyclone that would level them to the ground. It is a beautiful theory that the Church should undertake to care for every hypothetical need of the race, but when she creates expensive plants where patronage is altogether uncertain, or which are far beyond the actual requirements of the society in which she is at work, her action is a questionable one. So I have always felt, and therefore, until about five years ago, I did not see my way clear to establish schools. At that time, however, and ever since that time, it has

seemed to me that an imperative need for preparatory schools both for boys and girls had arisen, and that God was pointing out the way in which such schools could be brought into existence. They have arrived, and I am satisfied that for the purpose they serve the diocese of Los Angeles has under its charge several schools which may well be regarded among the best of their kind in this country. To be sure, these, your schools, have a limited capacity, and because of lack of scholarships we cannot reach out as widely as we would like to do, but we have so far simply followed what we deemed to be a providential leading, and taking our schools as they are, if larger buildings and endowed scholarships were provided, we could care for every child who knocks for admission at our door. Regarding the schools as a means to a diocesan end, as in our chapels I look into the faces of children from every part of Southern California, I comfort myself with the thought that at least in our schools, diocesan consciousness is becoming a real thing and that one generation further on will begin to realize that there is a diocese and a Bishop of Los Angeles.

Endowed For a Century.

"The mother parish of the city which has so admirably served as my Pro-Cathedral for many years, has through its rector and vestry, evolved a scheme which will enable it to replace its present structure with a beautiful church splendidly adapted to Pro-Cathedral purposes, and which, if the plan is matured, will be endowed for a hundred years to come. I cannot commend too highly the project which not only gives to the diocese an ecclesiastical home, but which provides at the very center of our civic life a church which, because of its endowment for a century, will be a house of God for all people. I have had my dreams of a cathedral proper, but simply because that seemed to be our only alternative, inasmuch as the structure in which we worship today must soon be abandoned. So far as I could then see, we would soon be obliged to sell our equities and rebuild elsewhere, but the proposition conceived and offered by the keen leader of St. Paul's vestry seems to me to be eminently wise and has my approval. By institutes just and fair to both parties, the Bishop and the parish, so long as they choose to do so, may have even for a hundred years the unrestricted use of a building providing for every need that any Bishop or parish may require. I cannot but congratulate the diocese upon the fact. If any one man, or any 100 men, had been disposed to give a half-million dollars for a cathedral, and another 100 men had been willing to give another half-million with which to endow it, we might have erected what a good many people consider to be the ideal thing, and that may come in its own time, but while many of our strongest congregations are worshipping in buildings singularly inadequate and insufficient, and while they must soon face the problem of new churches for themselves, I cannot see my way clear to launching a scheme which, were it successful, would so exhaust the resources of the diocese as to postpone all such legitimate parish schemes for a cruelly indefinite time and which, as well, would doubtless cripple the missionary work of the Church for a long time in the future. Some one of my successors may undertake the work, but after careful consideration from my point of view, the effort would at the present time be premature, and I cannot but thank Almighty God that a way seems to be opened which makes a rich and ample provision for a hundred years for every Episcopal and Diocesan need of which I am aware, and furthermore, that the consummation of the plan if likely to be reached within the very near future."

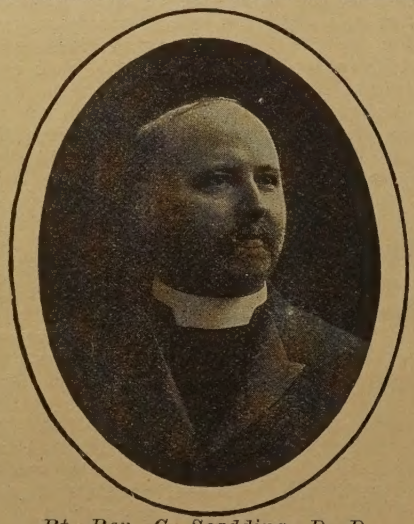
The second day's session of the eighteenth annual convention of the diocese of Los Angeles was held in the parish hall of St. Paul's Pro-Cathedral today.

The day's proceedings were confined to discussions on the business of the diocese, to elections of diocesan officers and outlining the work for the coming year.

Dean William MacCormack, rector of St. Paul's Pro-Cathedral, was the only man elected to attend the general convention in New York next October, at the morning session. The other delegates will be voted upon late this afternoon.

For the standing committee the following were selected: Rev. J. H. True, Rev. R. B. Gooden, Rev. M. C. Dotten, Rev. C. E. Spaulding and W. H. Duryea, J. E. Cowles, H. E. Brett and A. Scott Ormsby, laymen.

Rev. C. T. Murphy, Rev. A. W. N. Porter, Rev. A. G. H. Bode and Rev. Henry Quimby were elected as the clerical members of the Board of Missions,



Rt. Rev. C. Scadding, D. D., Bishop of Oregon.

and the following laymen were also elected to the Board: W. F. Knight, W. C. Mushet, C. M. Gair and J. Lamb Doty.

Dr. Robert G. Gooden, head master of the Harvard Military School, made an able address on the work being done by the Episcopalian institution, and asked for an appropriation of $500 to build a new chapel.

DIOCESE OF OREGON.

Rt. Rev. C. Scadding, D.D., Bishop.

The twenty-fifth annual convention was held in Trinity Church, Portland, last month, at which Chancellor Rodney L. Glisan, Bishop Scadding, Dr. A. A. Morrison and many of the delegates spoke of the work done by the Woman's Auxiliary, and while at this time no action could be taken changing the rule that delegates to the convention should be "male communicants over 21 years of age," the hope was expressed that in the near future there would be a canon passed by which there would be a "House of Churchwomen" in session at the same time as "House of Churchmen," and acting on all matters concurrently.

In the Bishop's annual official charge to the convention, the Bishop said in part: "Around us is much social unrest, reforms are needed and the Church has to breast the waves of materialism, commercialism, worldliness, extravagant living, luxury and lust. All kinds of reforms are suggested, and legislation proposed. But, brethren, it is a new soul the world needs, not a scheme of reforms.

"This must be our uppermost thought, our underlying motive. It is evidenced in our new departure in city mission work. In our age, with all its unregulated ideals, with its fear of materialism and pathetic unrest, there is one cry in which there is hope—the cry for life, life, more life. It is this cry which our chaplain heeds and is trying to satisfy in some small measure; not approaching the problems with some 'cure-all' or anything that is merely institutional, but in the kindly spirit of the Master, assuring each and every unfortunate with whom he deals of his eternal worth; that he is worth the life and death of Jesus Christ. It is this service which is acceptable to the inmates of our prison, hospital, and poor farm, to the strangers within our gates—actors and actresses and transients at the hotels. This city mission work unites us. It is the work of all of us. The chaplain is our vicar acting on behalf of all priests in this city. Read his first report carefully and support him heartily. Early in the autumn I hope we shall have secured some downtown room or hall, where men may find a comfortable reading and games room, where coffee can be served at a nominal cost, where the chaplain and a number of lay assistants may hold services, discussions, conferences and come into personal and helpful touch with those who now may reproach the Church with the statement that she does not care for their souls. Here is where parochialism fades away. Here is where we may stand shoulder to shoulder for a great cause.

"Strong, awakening, stirring reports have been made by the social service committee, and by the Vice Commission, and not long ago by the Grand Jury. It will not do for us to hear the condemnation of a 'restricted district for the social evil,' the enactment of a 'tin plate ordinance,' or the proposal to establish a 'morals court,' etc., and say 'splendid,' but remain inactive. This is my business, and it is your business, and we must cooperate with the committee in common service.

"The claim of the gospel is not so much to solve problems as to come near to human lives. It is to man, as he lives and works, as he fights and sins, as he loves and hopes, as he feels the need of outside support to sustain him in his weakness, of love from beyond to console him in his gloom, of social institutions and environments to prevent his spirit from being crushed by the world, that Christ appeals.

"Christianity is in its essence social. Whatever else the doctrine of the Trinity means, it means this—that God is himself a fellowship, and we, His Church on earth, are to express, as best we may, that Divine harmony. In this harmony we find our unity. As Churchmen we do not enter into what is technically called 'social' service, offering this man's theory, that man's scheme or another man's individual remedy, or even a widely commended 'institutional Church.' But the Church faces men as a life, and that alone will satisfy their deepest needs, will answer their bewildered cry. Do you realize the enormous demands the Church makes upon us as a life—as nothing less than the extension of the incarnation of our Blessed Lord into this generation? She wants a life for a life. I have not preached a begging sermon this year, made no appeals from the pulpit for

money. I have prayed. I have tried to work hard. I have tried to hold before the souls of men this life, and our necessary diocesan unity because we are this life which is 'hidden in Christ with God.' The financial returns are better than they ever were.

"The Church's demands are great, and we must not be timid in presenting them. We get litle because we ask little, and very likely because we give but little real service. The average man knows what the Church in his parish with its rector and machinery has done for him, and if the Church has not done enough for him to arouse him from his lethargy, to inspire his enthusiasm and to enlist his profound interest, he is not likely to make response to any appeal, however eloquently it may have been pleaded, to perpetuate what so far as he can see is a futile system, but when he realizes that the Church through its ministry has brought peace to his soul and joy to his heart, when he has been aroused to the privileges of membership in the Body of Christ, then his reply will be not only, 'Here is my money,' but 'here am I, send me.'"

Following is the correct and official list of those officers elected at the convention to serve on various boards of the Episcopal Church this year:

Chancellor—Hon. Rodney L. Glisan.

Standing Committee—Very Rev. H. M. Ramsey, Rev. H. R. Talbot, Rev. Barr G. Lee, Dr. S. E. Josephi, R. L. Glisan, H. D. Ramsdell.

Trustees of Episcopal Fund—Rev. A. A. Morrison, Rev. C. W. Robinson, Rev. B. G. Lee, G. C. Nicholson, William McMaster, H. D. Ramsdell.

Bishop Scott School Board—Rev. C. W. Robinson, Rev. A. A. Morrison, Rev. J. E. Simpson, J. W. Ganong, J. K. Kollock, C N. Huggins.

St. Helen's Hall School Board—Rev. A. A. Morrison, Rev. John Dawson, Rev. H. D. Chambers, C. B. Pfahler, J. K. Kollock, Dr. H. B. Leonard.

Deputies to General Convention—Rev. H. R. Talbot, Rev. H. M. Ramsey, Rev. C. W. Robinson, Rev. C. W. Baker, Hon. R. L. Glisan, Dr. S. E. Josephi, H. D. Ramsdell, Robert J. Brock.

DIOCESE OF SACRAMENTO.

Rt. Rev. W. H. Moreland, D.D., Bishop.

CHAPEL OPENING.

On Whitsunday, May 11, St. John's chapel was formally opened by Rt. Rev. Wm. Hall Moreland, D. D., Bishop of the Episcopal Diocese of Sacramento, assisted by Wm. Therrel Holt, lay reader and candidate for orders of the diocese. The Bishop addressed the Sunday School, preached an interesting and pointed sermon, celebrated Holy Communion, and baptized Miss Alsase Lael Lamme, the charming 17-year-old daughter of Mr. and Mrs. J. W. Lamme. The sponsors were Mrs. Ralph Sparks and Mrs. Maude Lamme.

This week the Rev. John T. Shurtleff, former rector of the Episcopal Church of Santa Rosa, and for many years rector of Christ Church, Eureka, celebrates the twenty-fifth anniversary of his ordination as a priest of the Church, and he had the honor of being selected to deliver the annual sermon at the Convocation of the Diocese of Sacramento, now in session in St. Luke's Church, Woodland. His sermon subject on Tuesday night was "Through Two Episcopates," or "Twenty-five Years In the Priesthood in Northern California." Mr. Shurtleff has many warm friends in Santa Rosa and Sonoma county who will join in extending him their very warm congratulations. He still retains the vigor of young manhood, and has a large and growing parish under his care in Eureka.

The Rev. W. B. Bellis, assistant rector of Petaluma, will officiate for the Rev. Ernest Bradley at the St. Mark's Mission in Sebastopol on Sunday afternoon. While he will not be able to officiate at the services tomorrow in the Episcopal Church, Rector Bradley hopes to do so a week from tomorrow. He is slowly regaining his health and strength, and his many friends will be delighted to know this.

Rev. T. T. Denhart, priest in charge of the local Episcopal Church, has accepted a call to the Fort Bragg Episcopal Church and will leave for that coast town with his family in about two weeks. Rev. Denhardt has had charge of the local Church for nearly two years, and under his charge it has grown and prospered. It was through his untiring work that the beautiful house of worship of the local congregation was built. Who his successor will be has not yet been decided upon.

Another very important action taken Thursday afternoon was the election of the standing committee for the diocese. This committee has broad powers throughout the diocese and is virtually the court of last resort for handling all matters affecting not only the diocese at large, but the individual congregations. The committee consists of four clergymen and four laymen. Those chosen were:

Clergy—The Rev. Charles E. Farrar of Sacramento, the Rev. John T. Shurtleff of Eureka, the Rev. Ernest A. Osborn of Chico, and the Rev. James T. Macovern of Loomis.

Laymen—George Weneger of Vallejo, W. W. Lyman of Petaluma, W. B. Lardner of Auburn and Justice N. P. Chipman of Sacramento.

Chico was selected without opposition as the meeting place of the next convention. This virtually closed the proceedings, so far as the convention proper is concerned.

Home of the Merciful Saviour, Sacramento.

Perhaps the most important action ever taken by a convention of the Sacramento Diocese was that of Thursday afternoon when a cathedral chapter was organized to take charge of the diocesan property in Sacramento.

The property has been in the hands of Bishop Moreland as a sole corporation, and it was at his request that the change was made, he believing that such a large property should not be vested in one person.

"The Trinity Cathedral Corporation" will be the title of the chapter. It will take title to $100,000 worth of real property on M street, between Twenty-sixth and Twenty-seventh streets, Sacramento. The purpose is to create a cathedral church for Northern California. Seventeen directors were elected as follows: President, Bishop W. H. Moreland; Archdeacon D. E. Holt, the Rev. Isaac Dawson, the Rev. C. E. Farrar, the Rev. John Partridge, the Rev. J. T. Shurtleff, the Rev. W. L. Clark, for the clergy; Justice N. P. Chipman, Harry Thorp, S. Glen Andrus, F. A. S. Foale, these four from Sacramento; C. W. Bush and C. Q. Nelson of Woodland; T. T. C. Gregory of Suisun; A. Baring-Gould of Placerville and Joseph Bell of Eureka for the laymen.

On Thursday evening Bishop Moreland delivered a sermon before the Woman's Auxiliary. His subject was "Burning Hearts," and he handled it in his usual eloquent and entertaining manner.

The Auxiliary will have charge of today's proceedings, the principal business of which, outside of reports, will be the election of delegates to the triennial meeting in New York.

So flourishing was found to be the condition of the general fund of Sacramento Diocese that the third annual convention of the diocese in session here today voted to decrease one-half the assessments levied on the various parishes. This interesting action followed a long discussion of the report of the diocesan corporation which was made possible only after the convention had adjourned from St. Luke's Church, the scheduled place for all meetings, to the Congregational Church. Change of base was made necessary by the song of prosperity being sung by a concrete mixer engaged in street work adjacent to St. Luke's. The convention returned to St. Luke's in the evening and an effort will be made to temporarily silence the mixer for the remaining two days of the convention, in order that the

sessions may go on uninterruptedly at the announced meeting place. When the convention was called to order today it was found that the number of delegates who attended the first session Tuesday evening had been largely increased. The general public has been invited to attend all the services. Many churchmen and women of other denominations are taking advantage of the invitation and the attendance was larger than it had been expected. The delegates are being well entertained outside of convention hours by the Rev. Edward John Baird, rector of St. Luke's, and his parishioners, notably the ladies of St. Luke's Guild.

Bishop William Hall Moreland, assisted by Archdeason D. E. Holt, celebrated the holy Eucharist at this morning's session. The formal organization of the convention followed, the Rev. Charles E. Farrar of Sacramento being chosen secretary. Good responses were made to the roll call.

Bishop Moreland's annual address was most gratifying to his hearers. He said that during the year a majority of the Churches had steadily gained in membership and that great advance has been shown by the diocese in material prosperity and strategical advantages.

The reports of Archdeacon Holt, the Board of Missions, the diocesan corporation and other committees were of the same tenor as the Bishop's address. Much pleasure was expressed at the ability to decrease by half the assessments for the general fund, as this will enable many of the Churches to carry out some individual improvement plans much desired.

Tonight's program consisted of fifteen-minute addresses on the general subject of "The Christian Training of Our Children," as follows:

1. The Rev. Irving E. Baxter, rector of St. Mary's, Napa, "What the Board of Religious Education Would Like to See in Every Parish."
2. The Rev. John Barrett, rector Ascension, Vallejo, "The New York Series of Lessons."
3. Mrs. Charles E. Farrar, St. Paul's, Sacramento, will conduct a model primary class.
4. E. J. Barringer, instructor in Sacramento High School, will conduct a model senior class.
5. The Rev. Ernest Bradley, rector Incarnation, Santa Rosa, "Why Parents Should Co-operate With the Sunday School and How They May Do So."

DISTRICT OF EASTERN OREGON.

Rt. Rev. R. L. Paddock, D.D., Bishop.

The Convocation of the Missionary District of Eastern Oregon was held at Hood River, and was well attended. Reports show that the number of communicants at present reported is almost exactly three times the number reported for the district when Bishop Paddock came to be the first Bishop of Eastern Oregon, five years ago. In benevolences outside its own borders this district is always one of the first five or six.

Mrs. C. J. Crandall presided over the House of Churchwomen, with Mrs. W. L. Allan as secretary. This body is composed of representatives of all the organized branches of women's work in the Church in Eastern Oregon. The new officers are: President, Mrs. A. M. Breck of Baker; vice-president, Mrs. Littler of Hermiston; secretary, Mrs. Stranahan of Hood River.

DISTRICT OF SAN JOAQUIN.

Rt. Rev. L. C. Sanford, Bishop.

The third annual Convocation of the District of San Joaquin met in St. John's Church, Stockton, on Tuesday and Wednesday, May 20th and 21st. Bishop Sanford celebrated and read his annual address at the opening service. There were present eight of the fourteen clergy, and as visitors the Rt. Rev. Anson R. Graves, who is in charge of important work in the oil fields at Coalinga, and Rev. Geo. Wright of the Diocese of California. There was a good attendance of the laity at all the sessions, and the choir of St. John's Church rendered splendid music at the morning and evening services each day.

The principal business transacted by the Convocation was the adoption of a body of Canons to be submitted to the House of Bishops at the General Convention next October, and the steps taken to promote the building of the Bishop's house, the correction of public school text books as to matters of Church history, and the passing of a resolution asking the General Convention to change the title of the Church in the Prayer Book. Certain other changes in the Prayer Book were recommended by a special committee, and the whole subject of Prayer Book revision was recommitted to the same committee to report at the next Convocation.

A new form of administration was introduced by which the plan of municipal government by commission will be applied to the district administration. The members nominated by the Bishop for this Board were: Clergy: Very Rev. G. R. E. MacDonald, Rev. W. T. Rennison, R. O. Miller and Chas. Hitchcock; lay: B. L. Barney, E. T. Cosper, Walter Uridge and F. M. Vail. The Bishop speaks of this change as follows:

"Perhaps the most striking of all changes proposed is the one which adopts the commission form of municipal government to our administrative business. So far as I know, this is the first attempt of any diocese or district to simplify its business along these lines. We may be pioneering a course which others will be glad to follow. Two conditions have hampered our committee work during the interim of Convocation. The fewness of our available clergy and laity to serve on committees, making it necessary to elect the same persons for the most part to these committees, and the distances which the members have to travel to reach the meeting place. Hence the necessity for these committees, not only to be made up of the same people, but to meet together at one time and place.

"The canon proposes, therefore, to make the Council of Advice quasi elective by giving the Convocation the power to nominate it to the Bishop, enlarging it to the full number permitted, four clergymen and four laymen, and saddling it with the responsibilities of our four most important boards and committees, the Finance Committee, the Board of Missions, the Board of Christian Education, and the Social Service Commission.

Rt. Rev. L. C. Sanford, Bishop of the San Joaquin

"The advantage of the scheme would seem to be fourfold: (1) Simplifying our elections by providing what is called in civic politics the short ballot; (2) giving the Council of Advice some real work to do instead of the perfunctory duty of recommending for ordination candidates of which they can personally know little which is now their sole function; (3) unifying the financial and spiritual interests of the district by putting them in charge of the same body, and, (4) dignifying what we often regarded as subordinate responsibilities, such as Sunday School and social work, by associating them with that committee, the Council of Advice or standing committee membership in which is traditionally and in fact the most honorable position in the gift of our American dioceses."

The delegates to the General Convention are Dean G. R. E. MacDonald, Rev. R. W. Rhames, alternate. Lay: F. N. Vail, B. L. Barney, alternate.

The Woman's Auxiliary, with representatives from many of the Woman's Guilds, met on Thursday. There were good reports on the missionary work of the Church.

On the second evening there was a mass missionary meeting in St. John's Church. A lucid and practical address was given by the treasurer, Mr. B. L. Barney. Bishop Sanford told of the needs of the domestic field and Bishop Graves spoke on Foreign Missions.

On Thursday evening there was a large meeting held by the District Committee on Religious Education. The leader, Rev. Chas. Hitchcock, read a suggestive paper on this subject, which was discussed by Rev. W. P. Williams and Canon Rhames. This was followed by a stirring address by Miss Crosby on "The Church's Responsibility."

About 150 of the men of St. John's Episcopal Church, including several of the clergy and laymen of the various Churches of the District of the San Joaquin, assembled at Hotel Stockton last evening, where a Convocation supper was enjoyed, following which a few brief but spirited talks were made by members of the Church and clergy. Bishop L. C. Stanford of Fresno was given a warm ovation when presented by Rev. W. T. Renison of St. John's, who presided.

Bishop Sanford expressed gratification and deilght at the support the clergy and the men of the Church were giving the diocese, and urged upon his hearers to be ever mindful of the fact that their duty extended far beyond their mere loyalty to St. John's Church, and that diocesan duty was more to be observed than their parochial duty. The Church, he said, was the family of God and each member thereof a child of God, and he urged his hearers to endeavor to dwell in unity and put forth their best efforts to live as God-fearing children of God should live.

Bishop Anson R. Graves of Coalinga, (retired), called upon the men of the Church to observe their relations as men to their homes, their Church and their country, and to be ever awake to the duties that each of these relations demand of them. Bishop Graves urged the men of the Church to be ever active in the cause of the Church, to take an active interest in the politics of their country, as heads of families, members of a community and children of the Church to the end that those things will be brought about which will add to the glory of God. Emphasizing that men should not bury themselves in their business alone Bishop Graves reviewed the life of their late fellow Churchman, John Pierpont Morgan, who, though his business affairs were many, found time to devote his efforts to art, to literature, to his Church and to the service of God. Merely to pay pew rent and to pay taxes, said the speaker, was not one's full duty that God and his country demanded of him.

Rev. Renison, of Stockton, welcomed the visitors from the various Churches of the district and, after paying a boosting tribute to Stockton as the "Chicago of the West" commercially, and echoing the optimism that pervades the business world throughout this section of the State, Rev. Renison glowingly predicted for the Churches of the Diocese of the San Joaquin material and spiritualistic growth, and called upon the men of the jurisdiction as the common producers of the Church to get together and strive to win for the Church its greatest success in promoting righteousness and spiritual grace.

G. L. Barney, treasurer of the diocese, reported the standings of the Churches of the jurisdiction financially, and urged all to liberally aid the district in meeting the demands made upon it in the prosecution of the work of the Church.

Following the supper the visiting delegations were given a parochial reception at the home of Mr. and Mrs. F. N. Vail.

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Editorial

The Pacific Churchman has to apologize for being late as well as for the non-appearance of "Some World Circuit Saunterings" and "The Pacific Pulpit" by Rev. D. C. Gardiner promised last month. Both articles will be in their familiar places next month.

The District of Nevada will occupy a page of its own hereafter, having made arrangements with us to print the news of the district, interesting not only to themselves but to all lovers of our Church.

The meeting of the Daughters of the King, the Brotherhood of St. Andrew, Young People's Christian Endeavor, the Epworth League and the Baptist Young People's Society held in the California Club rooms was unique in being one step forward in the bringing together in love and harmony those who profess to serve within the ranks of their Lord and Master. More can be done by a practical demonstration of unity than in any other way to help Church people in general to understand the prayer "that they all may be one." If only meetings of this kind could be held all over the Christian world, not with the tendency of making an Episcopalian any less loyal to his Church or the Presbyterian any the less staunch in his allegiance to the doctrines of the Westminster Confession, but rather that the name of the Saviour should have more honor before the world at large. Let us not only "seriously lay to heart the great dangers we are in by our unhappy divisions," but let us, one and all, do what we can to break down all prejudice in our hearts and the hearts of others. It seems sometimes as if people have less love for their fellow Christians than they have for the enemies of Christ, which can not long be so if we can but more often come together in prayer and praise to our common Father who of His divine wisdom has made His children not only that each face has its own individual expression, and that no two are exactly alike, but that each heart has its own sanctum at which it worships, and no two shrines have exactly the same creed.

The meeting mentioned above was held last Friday, June 7th, and there were 275 people present. Supper was provided at a nominal price, which was arranged by the Daughters of the King. An illustrated lecture was then given by the Rev. F. Vining Fisher, Manager Lecture Bureau of Panama-Pacific International Exposition, his subject being the Panama Canal and Exposition. Mr. Fossey of Grace Pro-Cathedral choir kindly gave two selections. At 8:30 adjournment was made to St. Luke's Church, where a short service was held at which Bishop Nichols made the address. Congratulations were heard on all sides, with the hope that many more such delightful gatherings might be arranged.

REPORT OF THE CONVOCATION OF THE DISTRICT OF UTAH.

Convocation opened with the celebration of the Lord's Supper at 10:30 Wednesday, May 28, 1913. The Bishop celebrated and the sermon was preached by the Rev. W. F. Bulkley of the City Missions of Salt Lake City. Immediately after the service a meeting was called for the purpose of organization. Rev. Paul Jones was elected secretary of Convocation and the other committees were appointed by the Bishop. At once after luncheon the convocation reassembled and reports of the institutions and commissions were read. Deaconess Lees reported for the religious work at the Hospital, and that she was preparing a news letter to be sent to all those connected with and interested in the Hospital. The Social Service Commission reported that they had tried to have laws passed by the State legislature on Marriage and Divorce along the lines of the National Commission suggestions, on Child Labor along the suggestions put forth by the national organization, a compulsory inquest law and a Sunday law, but had failed; that they had succeeded in vetoing a boxing law which allowed prize fighting; that they had closed up the worst cafe in the city and that now they were, with the help of the State association, trying to force the Chief of Police to proceed against the owners of property that was used for immoral purposes; that they had investigated the Sunday observance in most of the cities in the west, and were trying to have the laws enforced here; that they had investigated the coal question here, and that they had succeeded in getting the city commissioners to promise to hold the dealers responsible to the city for the delivering of full weight; that they had investigated the bread and such like in many cities and that, though they found that here one got less for his money than elsewhere, still they had failed to obtain any relief to the situation so far.

The Board of Religious Education reported that they had held a course of lectures in teacher training during the past year and recommended that the correspondence method of teacher training recommended by the G. B. R. E. be taken up by all the Churches this coming year. Rev. Geo. Hunting spoke convocation on the work and needs of the Eighth Department.

In the evening a very large and pleasant reception was held at the Bishop's house.

On Thursday at 7 a. m. Rev. Geo. Hunting celebrated the Holy Communion. Convocation reassembled at 9 at Morning Prayer. The finance committee reported that the apportionment would be met for this year and recommended that an additional amount be apportioned to the Parishes and Missions for the work of the District.

The following resolution was introduced by Mr. J. W. Thompson, and after explanations, was passed: Resolved, that the sixth annual Convocation of the District of Utah declare it to be the sense of Convocation that the funds levied upon the several dioceses and districts comprising the Eighth Department for the purpose of defraying the expenses of the Department representative on the Board of Missions should be apportioned to the several representatives of the Department in regular rotation.

J. B. Scholefield was elected treasurer of the District.

Convocation accepted an invitation to meet at the call of the Bishop in Ogden next year.

The delegates to the General Convention were chosen: Rev. M. J. Hersey and Mr. J. W. Thompson as the regular, and Rev. Paul Jones and Judge Ritchie as the alternates.

Mr. J. B. Scholefield presented the following resolution: Resolved, That this Convocation of the Episcopal Church of Utah declares its conviction that the proposal to change the name of the Church so that our membership in the Holy Catholic Church may be definitely asserted is both opportune and desirable. Resolved further, That in view of the present condition of the discussion with reference to the change of name and as favoring the one which seems the most likely at this time to commend itself to the people of the Church without giving offense, we hereby declare ourselves in favor of the proposal set forth in the Memorial of the Diocese of California to the General Convention. This was carried, and it was further moved and passed that this be not considered as instructions to the delegates to the General Convention.

It was then moved and carried that, Whereas, the Social Service Commission of the Episcopal Church of Utah has done excellent work in the past year in securing better legislation, in investigating unsatisfactory moral and social conditions and calling the attention of the proper officials to the lax enforcement of law; and Whereas, this activity has resulted in better conditions in Salt Lake City and in a more awakened public conscience; therefore, be it Resolved, That this Sixth Annual Convocation of the Episcopal Church in the Missionary District of Utah thanks the members of its Social Service Commission who have been active in the work.

In the evening a missionary meeting was held in the Cathedral, at which Bishop Spalding, Bishop Olmstead and Rev. Geo. Hunting spoke.

On Friday a quiet day for the clergy and workers of the district was conducted by Bishop Olmstead of Colorado.

The Rev. Paul Jones, who has been in Logan at the University work there for almost seven years, is to be married to Miss Balch in California on the 14th of this month.

[The above article was received too late to appear under its regular department heading.]

The Diocese of California

ST. AUGUSTINE'S MISSION, OAKLAND.

On Sunday, May 4th, the worship of the Church was permanently established in a new locality in the City of Oakland. The cathedral mission of St. Augustine for work among colored people, formerly a mission of St. John's Church, Oakland, and worshipping on its premises, for the first time used for divine service the premises at Twenty-seventh and West streets, recently purchased by the Bishop. It was a glorious day for the 100 faithful communicants of the Mission, and the thought that, at last, St. Augustine's had gotten on to a permanent foundation cheered them and put new life and determination into them.

St. Augustine's Mission was begun by the Rev. E. F. Gee, rector of St. John's Church, Oakland, the last Sunday in July, 1910, Bishop Nichols being present and preaching. Each Sunday evening at 6 o'clock since that time Evensong with sermon has been conducted in the Sunday school room and classes for confirmation have been prepared in the same place on Wednesday nights. Since the coming of the present vicar the Holy Eucharist has been celebrated each Sunday, Wednesday, and Friday morning, and on holy days in the chapel. The first fruits of the Mission—eleven persons—were presented to the Bishop of San Joaquin May 18, 1911, by the founder of the Mission, and since that time the Rev. D. R. Wallace, who was called to be vicar in August, 1911, has presented to the Bishop of California 53 persons; 37 others have been added to the communicant roll, 30 have been baptized, six couples married, and eight persons buried. A building fund was started and some $600 accumulated in addition to monies raised for missionary, benevolent, salary and other purposes. The Mission could not, however, have passed its first stage successfully without assistance, and gratefully acknowledge free rent, light, heat, janitor service, vestments, and furnishings from St. John's, altar and linens from the Woman's Auxiliary, a monthly contribution from the Rev. Dr. Bakewell, and a substantial sum from the Convocation of San Francisco toward the building fund.

So well satisfied were the Bishop and Archdeacon with the results achieved and so convinced were they that the Mission needed a plant of its own, which it could not itself provide, that in February of this year it was decided to make St. Augustine's a Cathedral Mission and purchase a lot and building for its use. The congregation undertook to meet all the expenses incidental to acquiring the property and making the necessary alterations to the building thereon, which it has done to the amount of $600. St. Paul's, Oakland, aided with benches, pulpit, and Bible and gifts and memorials came from the people. A half-dozen caps and gowns are needed for as many choir women, and a sewing machine for the Women's Guild. Trinity parish will cede the necessary territory and promises to give the old church formerly at Temescal, now used as a Sunday School room, when her new community center is started. This building will be moved to the vacant portion of the lot, enlarged to seat 150 people and used as the permanent church edifice with the present quarters, which seat 75, serving as Guild hall. Twelve hundred dollars will be needed for these operations, and a campaign for the money will be made in the Fall.

St. Augustine's has an important work to do in Oakland. Even now services are maintained in San Francisco twice a month at St. Paul's, and a call has come from San Jose, which must for the present remain unheeded. Will not a generous Church furnish St. Augustine's with a proper plant free from encumbrance, that she may do what the Master has called her to do?

J. A. LeSeuer is preparing the plans for the new Episcopal Church at Huntington Park, which he hopes to have ready soon, and the construction of the building will start in a week or so.

Rev. W. L. Greenwood, who has been rector of St. Paul's Episcopal Church at Merced for several years, has resigned, and will become rector of the Episcopal Church at Lodi.

The first annual parish picnic of St. Peter's Parish was held at Pinehurst, on the line of the Oakland & Antioch Railway, on Saturday, May 31st. Special cars conveyed the parishioners and children to the picnic grounds.

Mr. Frederic M. Lee has been appointed and accepted the position of assistant treasurer of the Diocese of California. This is considered an admirable selection for the office. Mr. Lee is an active church worker, both parochial and diocesan, and is in every respect qualified to fill the position satisfactorily to the diocese and honor to himself.

Mrs. Annie Hulme, beloved wife of Rev. James Hulme, and mother of Dr. Hulme, Gerald C. and Annie Claire Hulme, passed away May 3d, after two weeks' illness. The funeral was held from her late residence in Oakland, Tuesday, May 6th. Rev. Edgar F. Gee and Rev. Clifton Macon officiated. We extend our sincere sympathies to Rev. James Hulme and family.

Following the establishment of a republic in China, there has been a great demand for primary education. Almost without exception the day schools in the district of Hankow are full to overflowing. Never before have the girls' schools been so popular. In many cases double the number of pupils could have been enrolled if there had been room and teachers.

Ordination at the Church Divinity School of the Pacific will take place in Grace Pro-Cathedral, San Francisco, at 10:30 a. m., June 11th, being the feast of St. Barnabas. The sermon will be preached by the Rev. W. H. Cambridge. The candidates are: Messrs. Jones and Murakami, for the Diaconate; the Rev. Messrs. Darwall, Hermitage and Ng, for the priesthood.

(Signed) J. O. LINCOLN.

A meeting of the congregation of St. Peter's parish will be held at the Guild Hall, Shafter Avenue, near College, tomorrow evening at 8 o'clock, to effect an organization of the parish, which has recently been formed from a mission of St. John's parish, with the former rector of the latter parish, Rev. Edgar F. Gee, as rector. A vestry will be elected at the meeting, by-laws adopted and articles of incorporation drawn up. By the authority of Right Rev. William Ford Nichols, Bishop of the Episcopal Diocese of San Francisco, the rector, Rev. Edgar F. Gee, will preside.

There's a good time coming—a time long wished for—when college students may know a good deal about the Bible. The study of the Bible in secondary schools begins to show itself in spots over our country.

Many Eastern colleges allow a course in selected Old Testament literature to form part of the entrance examination.

The two leading California universities permit, in place of English Ballads, the substitution of such a book as Old Testament Stories, by J. R. Rutland (Silver, Burdett & Co.), or Selections from the Old Testament, by H. N. Snyder (Ginn & Co.)

(Signed) J. O. LINCOLN.

Saturday, May 17, will go down in the annals of the Episcopal Sunday School as a day of achievements. The combined Sunday Schools of Trinity and Christ Church of San Jose and Santa Clara in addition to spending a most enjoyable day at Congress Springs, tested their supremacy on the cinder track improvised for the occasion. Lorraine Worrell, of the primary class, and Ruth Rayner, of the Senior class, carried off the honors, while Miss Ora Hirsch easily outdistanced all competitors in the teachers' race. Great praise is due Elmer Taggart for the plucky race he put up, and it was only by a hairsbreadth he missed a prize.

Mrs. Laura B. Roe and William B. Storey had the prestige of being the first couple to be married in the new Episcopal Cathedral, the ceremony taking place on Wednesday afternoon, in the crypt of the cathedral, which is now being constructed. The army of workmen stopped laying bricks for a few minutes while Bishop Nichols, assisted by Dean Gresham, read the ceremony. Mrs. Storey wore a dark blue tailor dress and carried a bunch of orchids. They left on the following day for the Yosemite. Mr. and Mrs. Storey will reside in Chicago, spending a part of every year in California. Only members of the family were present at the ceremony.

St. Andrew's Episcopal Church, which has been left without a permanent pastor for a number of months, is to have a new head in the person of Rev. Benjamin Evans Diggs of Benicia, who arrived in Oakland to take charge of the church. Rev. Mr. Diggs has had charge of the Benicia Episcopal Church for the past three years, and has been instrumental in building up that parish. He will now undertake the work of building up St. Andrew's Church, which has been without a pastor since Rev. George Golden left for New York. The new rector is accompanied by Mrs. Diggs, who has served as president of the Ladies' Auxiliary of the diocese of Sacramento, and by his daughter, Miss Elizabeth Diggs, who is a student of the California Art School.

(*Continued on page 18*)

The Missionary District of Nevada

Rt. Rev. Henry Douglas Robinson, D. D., Bishop

It is with a gratification too deep for expression that the announcement is made of Bishop Robinson's return to his field. Ever since the first of the year the Bishop has been away, most of that time being spent in a sanitarium in Southern California under the care of a physician. The breakdown in health followed a period of arduous work, including some trying trips to some of the isolated missions of the district. On April 25 the Bishop returned to Reno greatly improved in health, although he will be unable for some time to make any visitations. Every day, however, sees him regaining strength, and it is hoped that before the end of the summer he will be able to visit some of the most accessible parishes and missions.

Bishop Robinson's Anniversary.

March 25, the Feast of the Annunciation, was the fifth anniversary of the Consecration of Bishop Robinson as Bishop of Nevada. Owing to his illness, there could be no very special celebration of the event. Some of the Women's Guilds, however, did express their remembrance by making a thank-offering to the Bishop. The suggestion was first made by the Women's Guild of St. Peter's Parish, Carson City, and was readily accepted by other groups of women in various places. In all, a sum of about one hundred dollars was given to the Bishop by the Guilds of Reno, Elko, Tonopah, Verdi, Manhattan, Wadsworth, Battle Mountain, and Carson. This sum was put into the Bishop's hands to be used for any purposes which he deemed wise. The Bishop has expressed his intention to allow the amount to remain in the savings bank as an emergency fund, or as the necleus for a building fund for a Bishop's house or a diocesan endowment. Little beginnings sometimes develop large results, and it is to be hoped that the Church people of Nevada will not forget this fund when they desire to make a thank-offering.

The Nevada Sunday School Association Convention.

The State Sunday School Association held its eleventh annual convention in Carson City, April 5, 6, 7 and 8. Two of the sessions were held in the Sunday School room of St. Peter's Church. The convention was the most helpful so far held, owing largely to the visiting speakers, Miss Meme Brockway, of the Southern California Association, and the Rev. W. A. Brown, the Missionary Superintendent of the International Association. There was something for everyone to learn in every session. The Presbyterian and the Methodist Sunday Schools co-operated with St. Peter's in the entertainment of tne delegates. Mrs. Lloyd B. Thomas was elected superintendent of Teacher Training, and Mr. E. D. Vanderlieth was elected a member of the Executive Board. Both are members of St. Peter's Parish, Carson City.

Regular Services Provided for Virginia City.

For over three years St. Paul's, Virginia City, has been without a priest-in-charge. During that time it was under the oversight of the Archdeacon, who held service there one Sunday a month. An arrangement was made the first of April whereby St. Paul's is to have an evening service every Sunday. This was made possible by the goodness of the people of St. Peter's Parish, Carson City, in releasing their rector from service on Sunday evenings, so that he might visit Virginia City. Services have been well attended in old St. Paul's, the oldest parish in the district, and there have been three baptisms during the last month. A noonday service of the Holy Communion was celebrated on Ascension Day, which was attended by seventeen communicants, an exceptional number for a weekday service at an unusual hour. This visit necessitates a two-hour railroad journey Sunday afternoon, but the maintenance of services in this, the parent church of the district, more than justifies the inconvenient arrangement.

Tonopah Without a Rector.

The Rev. George Gallup, who has been in charge of St. Mark's Parish, Tonopah, for about two years, has resigned and accepted work in the Diocese of Colorado, upon the cathedral staff. Nevada regrets to see him go. We are in need of all our clergy, and more, too. During his stay in Tonopah Mr. Gallup did some effective missionary work in the outlying camp of Manhattan. The only boy choir in Nevada was organized in Tonopah under the direction of Mr. Gallup. The best wishes of the District of Nevada go with him into his new field.

Promising Work at Pyramid Lake.

The work at the Indian reservation under the Rev. Mr. Severance progresses steadily. There is a class of the school children preparing for confirmation, although there are no definite plans as to when the service will be held. The missionary has fitted up a tent abode for himself for the summer and plans are being made to erect a rectory before next Fall. This building will be so arranged that there will be a place for meetings and social gatherings of the Indians. Mr. Severance has done telling work since he took up residence at the reservation last November.

HOMEING.

By Rev. Francis Washburn.

We are homeing in this air,
Homeing, where our kindred are:
If we are by Saviour's eyes,
Guided as we upward fly.

Though the distance seem too great,
For our wings to bear the weight:
Though the sky hath star, nor sun,
Yet we move with swiftness on.

Storms may beat across the way,
Tempests, winds, attempt to stay;
But they cannot pause our flight
Upward to the realm of light.

We are homeing, drawing near,
A celestial atmosphere,
Where our kindred, gone before,
Beckon from its deathless shore.

'Tis our spirit's Fatherland,
Where our kindred spirits stand;
Home it is for you, for me,
Full of true felicity.

Shall we gain it? Yes, we may,
If we seek the "Living Way;"
Find once more their loving smile,
Who have left us for awhile.

Like the weary dove that flew,
We shall pass the lattice through:
Find within the Saviour's breast,
Finished flight—eternal rest.

A LIVING WAGE FOR THE CLERGY

Probably no part of the community has suffered more from the increased cost of living than the clergy. Every now and then a clergyman or a layman speaks his mind bluntly on the question of the minister's wage, reminding us that it has not raised to meet the advanced cost of living. If he happens to be a minister, he is almost invariably a well-paid one so that no charge of self-interest can be brought against him. He appears simply as an advocate for the country parson, whose income is inadequate to support him decently, even when he is at his best, much less to provide him with a living in his old age. Every time the subject is broached it receives a respectful and even sympathetic hearing, but little is done about it.

It is encouraging, therefore, to hear that when the annual convention of the New Jersey Diocese of the Protestant Episcopal Church was held at Atlantic City last week a canon was adopted providing that married ministers in new parishes should receive $1,200 a year and unmarried ones $1,000.

This "minimum wage" is certainly not excessive, for, according to figures just issued by the Government, the purchasing power of $1,000 is no greater than was that of $693 only fifteen years ago. Just how the country parson contrives to keep up the position he does, purchase books and magazines, rear a family according to his standard of education and still lay up anything for a rainy day, is a mystery to the onlooker. Probably it remains an unsolved mystery even to him. Society has been too much inclined to allow its clergymen to enjoy the luxury of serving for spiritual rewards, holding that they got their return from their work. Now that the Episcopal Church in Jersey has fairly faced the matter, may we not look for similar results elsewhere?

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Does Death Change Character?

(By Rev. E. V. Shayler.)

Character is the sum total, the results of our thoughts, feelings and actions. It is consolidated habit, and habits are like beaten paths of many footsteps which go to and fro. Environment and circumstances of life are not the basic elements of character, they are only a part of the equipment used by the will, they are the scaffolding upon which we work to erect the structure of that which we have thought and done and experienced.

The whole of human personality is required for character formation—a body, mind and spirit. A corpse cannot create, an insane person knowing no moral responsibility cannot develop, nor can a bodyless spirit fulfill the elemental necessities of character building. Character formation and education must cease when these elements of life are separated or dissolved at what we call death.

Let us trace destiny through character in what may seem to be a gross situation which, however, illustrates the truth. We often wonder why drunkards or gamblers become so infatuated. The grieving, downcast mother, the heartbroken wife, can tell us of the time when the outcast and degraded was once loved, honored and respected and returned regularly to the abode of domestic peace. But alas, he would not listen to the pleadings of wife or mother; he despised the loving commands of God; he spurned those who told him the habits were fixing their roots deep in his being, and now he has become the jest of the thoughtless and the grief of the good. Character has been formed and it impels him on to destiny.

What is there, then, in death to change all this? What miracle working power enters to convert? Conversion is impossible. None can bridge that gulf in the earth beneath or in heaven above. Man is what he is because he has become what he wills to become, and even death cannot affect the results of a man's will.

Men deceive themselves into thinking that this life is all, that what a man's possessions are tell what he is and what he is worth.

The supreme value which men place upon the physical, and the teachings of some so-called religious leaders, that the search in life is for one's bodily health, or mental peace, that the personality disappears at death and the soul loses itself in Nirvana, or the Great Mind, only need to be stated to be understood by those who reason clearly, in order that their foolishness may be made apparent.

To Christ as the Perfect One, to all truest souls, this world is but a fragment of all the worlds with which life is related, a world which is a faint type and a shadow of the world to come. Christ lived in closest touch with this world and the next and in all His utterances and expressions he fulfilled the laws of irrevocable character continuations and conditions.

The men and women of the world today who forget their duties to God and humanity are still fixing destiny. The poor are crying for justice in their oppression and often the rich at banquet tables hear not their cries. The Church of the Living God often, like Lazarus, gets not even the crumbs of money left over from luxurious living, so that it may carry the character-making message and the character-making sacraments to the souls of all men, rich and poor alike. They are too busily engaged in selfish pleasures to lend a hand or a heart in the world's regeneration. Thus characters are formed.

Thank God there are a few glorious exceptions, who build and maintain the Churches, who use the ministers as their almoners and stewards, who do see and labor and love, who are consecrating their wealth and laying up treasures in heaven. And there are two equally strong dividing lanes.

The Gospel, the life, the Church of Jesus provide character fundamentals for all men if it is a truly catholic Church instead of a national or sectarian institution. For those who use it well, heed its voice and labor in its loving and saving mission a blessedness of destiny shall be character's eternal reward and because there must be an eternal antipodes, there shall be an unchangeable state of unblessedness for all those who have not been blessings to others.

EPISCOPAL CHURCHES CONDUCT "SOCIAL WEEK" IN NEW YORK.

Twenty-five Episcopal Churches in Bronx borough, New York City, have just concluded what they called a church social week. Eight of the number observed the week in full, eight more in part, and nine preferred to wait and join in another year, after they saw the experiment tried. Instead of mass meetings, as are usual in religious awakenings, and were the sole feature employed by the Laymen's Missionary Movement, many small meetings were held. These were not addressed by imported speakers, but by clergy and laymen local to the borough. The meetings began on one Sunday, were held once or twice on week nights, and closed on the next Sunday. Four important points were scored, when compared with old ways of holding religious conventions in cities.

About 12,000 people attended. No such numbers could be gathered in any mass meetings, even in the largest cities, when only 1-6 congregations ared rawn upon. Nearly all of these people were told about missionary work, Sunday schools, social service, work for boys, parish support, and spiritual life, and most of them gave promises to do definite work for the year to come. As a rule, conventions treat of one subject

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only. In arranging the mass meetings about 400 persons served on committees, and therefore came to be familiar with work in hand. Usually the burden of big meetings rests on a few. Finally, through a series of entertainments which most of the churches gave as part of their social week program, the campaign is ahead financially. That is, its receipts were greater than its expenditures. Big conventions cost a lot of money. Christian leaders in other cities, and in bodies other than Episcopal, are asking for details and some are canvassing the matter of holding social week next Fall.

THE DIOCESE OF CALIFORNIA

(*Continued from page 15*)

Daughters of the King.

A most helpful and inspiring service, devoted especially to the Daughters of the King, was that held in the Pro-Cathedral at Vespers on Sunday, before the May meeting of the Daughters. Dean Gresham officiated, the address being delivered by Rev. Frank C. Murgotten.

From seventy-five to eighty Daughters responded to the Dean's suggestion that they should stand during the prayer while the rest of the congregation knelt. The Forty-fifth Psalm was read—the beautiful poem which seems so peculiarly adapted to the Order. Our own hymn, written by Frances Havekal, was sung:

"Lord, speak to me, that I may speak
In living echoes of Thy tone;
As Thou hast sought, so let me seek,
Thy erring children lost and lone.

* * * * *

Oh, use me, Lord, use even me,
Just as Thou wilt, and when, and where;
Until Thy blessed face I see,
Thy rest, Thy joy, Thy glory share."

The regular meeting, well attended, was held on Tuesday, the 20th. Various questions of business came up for discussion. Our beloved President, Mrs. Abbot, came as our guest, telling us of the Rest Room work which is growing constantly, bringing more interest to the Daughters. Mrs. Abbot spoke of the great sympathy manifested by the Rest Room girls in the victims of the Ohio floods. They raised $71.00 for the relief of the sufferers.

The matter of opening another home for the better and more reasonable accommodations of working girls was decided in the negative. The one established by the Church of the Advent was considered enough for the present.

Miss French gave us a most interesting report of her work in the hospitals.

The meeting was followed by a delightful social hour, over the tea cups, in the Deanery.

CAROLIN LINCOLN GUILD,
Corresponding Secretary.

Miss Harker's School.

The Eleventh Annual Commencement at Miss Harker's School in Palo Alto was held on Friday morning, May 16. The four graduates were Miss Flora Duncan of Los Gatos, Miss Dorothy Eaton of San Francisco, Miss Natalie Fenton of Lewiston, Idaho, and Miss Shelby Grove of Cupertino.

The Rev. D. Charles Gardner, chaplain of Stanford University, who for the past three years has been the devoted "padre" of the school, and has endeared himself to the oldest and youngest alike, dispelled all the sadness of parting in his own happy way with his cheery words of greeting.

The "1913" class was most fortunate in having the beloved Bishop of Central California with them for the Commencement address. Bishop Nichols took for his subject "Conscience." His address was an earnest and inspiring plea for the *educated* conscience. The greatest need of the world is for young men and young women to be ready to enter their chosen field of labor with well-developed consciences, able to put the true value on all the things of this world and to pursue their course not in the spirit of selfishness, seeking their own pleasure or gain, but in the spirit of true service for the uplift of humanity, in which service alone are true happiness and usefulness to be found. At the close of his address the Bishop graciously presented the diplomas to the members of the graduating class, who leave the school with the high ideals of true womanhood ever before them. May their influence for good be widely felt!

Program.

Processional—Ancient Days.....*Doane*
Prayers—
La Regatta Veneziana.....*Liszt*
Dorothy Eaton, Edna Batcher.
Greeting.....The Rev. D. Charles Gardner
Living Long .....*Lohr*
Chorus.
Address and Presentation of Diplomas....
Right Rev. William Ford Nichols, D. D.
Kammenor-Ostrond .....*Rubenstein*
(Portrait 22)
Dorothy Eaton.
Benediction—
Recessional—Praise to God.....*Barbauld*

ST. PETER'S, ROCK RIDGE, OAKLAND.

The Bishop and Standing Committee having consented to St. Peter's organizing as a Parish, a meeting of the congregation was called for Wednesday, May 28th, at 8 o'clock, to effect the same. The first service at St. Peter's was held on February 8, 1912. At present there are about 75 communicants and over 90 scholars in the Sunday School. A lot has been purchased just off Broadway, looking into Rock Ridge Park. The plans for a church and parish house are being drawn by Mr. Walter Ratcliff of Berkeley. The cornerstone of the parish house will be laid (D. V.) on St. Peter's Day at 4 o'clock in the afternoon.

ST. JOHN'S, OAKLAND.

During the inter-requiem at St. John's, Oakland, the two last Sundays in May, Revs. R. F. Hart, Clifton Macon, Alexander Allen and Everett W. Couper have officiated. Rev. Edgar F. Gee has served as priest in charge during this time, officiating at Christ Church, Alameda, at the 11 o'clock services, thus enabling Mr. Couper to be at St. John's.

The Triennial Convention at New York

May 31, 1913.

The Triennial Convention of the Protestant Episcopal Church in the United States will meet in the City of New York on Wednesday, the 8th day of October, of the current year. This convention is not simply an assembly of able men meeting as in a forum for debate, but, like the Congress of the United States, it is our supreme legislature. It is composed of the House of Bishops and the House of Deputies. The House of Bishops has a roll of 115, without counting Bishops-elect who are not yet consecrated. The House of Deputies consists of 305 clerical and 305 lay deputies, representing 68 dioceses, 23 domestic missionary jurisdictions, the convocation of American Churches in Europe, and nine foreign missionary districts.

The House of Bishops will hold its session in the old Synod House on the Cathedral grounds, and the House of Deputies in the new Synod House, which is now nearing completion, and which we owe to the generosity of two lay deputies of honored memory, who have served this diocese in nine successive triennial conventions. The opening service will be held in the Cathedral itself, and the sermon will be preached by the Right Reverend Dr. Lawrence, Bishop of Massachusetts.

The convention will also bring to this city the Woman's Auxiliary, whose praise is in all the churches. A multitude of these daughters of the Church will be with us from all parts of the United States during the meeting of the convention, and will have sessions of their own at St. Michael's Church, together with services and meetings in the interest of their important work.

The National Convention of St. Andrew's Brotherhood will immediately precede the meeting of the General Convention.

Eighty-nine Bishops have made appointments through our Committee on Arrangements to preach in churches or chapels in or near this diocese during the General Convention. Many clerical deputies will also occupy our pulpits. Among the meetings to be held in the interest of varied departments of Church work will be those already arranged: for the Domestic and Foreign Missionary Society, the Woman's Auxiliary, the Girls' Friendly Society, the Daughters of the King, the Sunday School Commission, the Church Temperance Society, the Joint Commission on Social Service, the Church Association for the Advancement of the Interests of Labor, the Church Mission of Help, and the American Church Institute for Negroes.

Arrangements are also in progress for extensive exhibits illustrating the scope of some of these societies; and, in addition to these various meetings in connection with the convention, many important and timely subjects will be considered and discussed by the convention itself; such, for instance, as the more vigorous prosecution of the missionary work of the Church, both at home and abroad; the report of the Commission on Church Unity; Marriage and Divorce; a more Adequate Provision for the Support of Disabled Clergy and Their Families; Religious Education; Training for the Ministry, and many other important measures bearing upon the greater efficiency of the Church, and the moral and spiritual welfare of mankind.

It will be, in short, one of the most notable gatherings of Churchmen that has ever taken place in the history of this country, and I most earnestly hope that by personal interest in it and your hospitable reception of it, it may receive from this metropolitan diocese the attention which it deserves.

More than a century ago, in 1789, when the General Convention (then a very small body) met in the City of New York to complete its organization, it received from George Washington, who had just been elected President of the United States, a letter closing with these words: "May you and those whom you represent be the happy subjects of Divine Benediction both here and hereafter." That Divine blessing has surely been vouchsafed us, and that we may continue to receive it, I ask you to remember in your prayers to God the Council of His Church soon to be assembled here in His Name and Presence.

DAVID H. GREER,
Bishop of New York.

The Woman's Auxiliary

President, Mrs. Louis F. Monteagle, 2516 Pacific Ave., San Francisco.
Vice-President, Mrs. J. O. Lincoln, 1051 Taylor, St., San Francisco.
Secretary, Mrs. A. M. Lawver.
Acting Secretary, Miss M. A. Hawley, 528 27th St., Oakland.
Recording Secretary, Miss K. W. Stoney, 3294 Jackson St., San Francisco.
Treasurer, Mrs. A. C. Kains, 828 Francisco St., San Francisco.
Treasurer of United Offering, Miss L. J. Gibbs, 3565 Washington St., San Francisco.
Secretary for Missions Study, Mrs. C. Edward Holmes, Belvedere.
Secretary of Babies' Branch, Mrs. Redington, San Mateo.
Correspondent, Church Periodical Club, Mrs. Gaillard Stoney, 3294 Jackson St., San Francisco.

The Secretary and Treasurer of the Junior Department, Miss R. R. Best, has gone for an extended trip in Europe, and the Atlantic States. Until someone is appointed to attend to the work of that department, communications may be addressed to Miss M. A. Hawley, 528 27th St., Oakland.

THE ANNUAL MEETING, MAY 15, 1913.

The Annual Meeting was held at St. John's Church, San Francisco, beginning with a celebration of the Holy Communion, the rector, the Rev. E. H. Benson, being celebrant. The Rev. G. C. Hunting, Secretary of the Eighth Department, preached the sermon from St. Matt. 24, 14, "And the gospel shall be preached in all the world for a witness unto all nations." The preacher spoke of the growing interest in Foreign Missions, and reminded us that much work for the extension of Christ's Kingdom lies at the hand of each of us, and may be done by those who are not free to offer themselves for distant fields.

Luncheon was served in the Parish House. The afternoon session in the church began at two o'clock with prayer by the rector. Mrs. Lincoln, the Vice-President, read her annual address, and then a telegram of greeting from Mrs. Lawver. By rising vote, messages of loving remembrance were sent to the absent President and Secretary.

The roll-call showed a representation of twenty-six Branches. In the absence of the Treasurer, Miss Gibbs read her report, and the report of the United Offering, which is now $2,139.58, and which Miss Gibbs hopes to see $4,000 before October.

The Acting Secretary, Miss Hawley, read her report and also that of the Junior Auxiliary, which had been prepared by Miss Best.

The report of the Babies' Branch was read by Mrs. Nichols, with a leaflet sent to the Little Helpers from the Church Missions House. Mrs. Nichols announced that she was about to retire from the office of Secretary of the Babies' Branch, and that her successor would be Mrs. Redington of San Mateo.

A portion of a letter from the Rev. J. W. Nichols was read, telling of the recent opening of a hospital at Wusih, and its sad need of one hundred dollars for equipment. It was decided to take the afternoon collection for that purpose. Sixty dollars had already been raised, and the offering ($41.50) completed the desired sum.

Mrs. C. Edward Holmes gave a report of the Missions Study Classes during the past year.

A vote of thanks was given St. John's for the use of the church, for the service which the rector and members of the choir had made so beautiful, and to the ladies for the bountiful luncheon.

The Rev. R. Franklin Hart addressed the meeting on the subject of Missionary Enthusiasm, tracing it to three sources: First, knowledge of the need of Missions; second, prayer for Missions, since we love what we pray for; third and greatest, the indwelling of Christ, making us partakers of His longing for the souls of all men.

Miss Grace Crosby, who has been in the East for a year, gave us some observations of Auxiliary work there which were of great value to us. She congratulated us on the friendly spirit that pervades the Auxiliary here. The two directions in which the work here is not equal to that in the East, are Missions Study and the development of the Junior Department. The successful effort made there to instruct classes of people hitherto uninterested in Missions sets us an example, and the enlisting of boys and girls of all ages in the ranks of Juniors is the goal we should all strive for.

The final address was made by the Bishop, who first read a cable message of affectionate greeting from Mrs. Monteagle. "The tie that binds" was the stronger for the Bishop's comment on it, and the favorite old hymn was sung again before the meeting closed with his benediction.

It is customary to print in the yearly report a list of names of those members of the California Branch of the Auxiliary who have passed away during the year ending May 1st. Will the secretaries of Branches please send the baptismal names to Miss Hawley before June 1st.

Those who saw the exhibit of Alaska goods must have been convinced of the activity of California Branches and the interest felt in Alaskan Missions. This Diocese, with Montana, is responsible for the station at Anvik, so most of the gifts went there; but there were also a box for Fairbanks and a large bale for Allakaket.

There are two more things we could do for Alaska:

1. Subscribe for the *Alaskan Churchman*, issued four times a year for one dollar. All the profits of the publication go to support a missionary in Alaska. (Rev. C. E. Betticher, Fairbanks, Alaska, Editor.)

2. Send useful and fancy articles by mail before August 20, to St. Matthew's Hospital, Fairbanks, Alaska, for the Annual Sale, which furnishes a large part of the Hospital's support. They tell us they can sell anything we can sell at sales here.

From St. James', Zanesville, Ohio, comes an Easter offering of $20.97 that went through the flood. When the waters rushed upon the city the money for the Sunday School Easter offering was on the mantelpiece in the home of the superintendent. The only reason why it was not carried away with a good many other things is that fortunately the current was against the wall at the back of the mantel, so harder the waters pressed the more certainly did the money stay where it had been placed.

It is said that there are still some of the old native people of Central Africa who remember David Livingstone and his tenderness in ministering to their physical needs. In telling stories about him they usually end their account of any incident with some such statement as: "Ah, he was a good one." One Arab, in giving his recollections concerning Livingstone recently, said: "He was a great man, but he was a crank." When asked why he was a crank the reply came: "Oh, he was always fussing about the sores and sickness of the slaves. If Allah sent sores, it was wrong to cure them. Livingstone was a great man, but a crank."

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Sunday School Notes

Diocese of California.
June 17-20, 1913.

A Tentative Program.

Monday, June 16.

8:10 p. m.—Reception, Divinity School.

Tuesday, June 17.

9:00 a. m.—Celebration of Holy Communion, with address by the Bishop of the Diocese.

10:30 a. m.—"Life of Christ," Rev. Franklin R. Hart, Oakland.

11:30 a. m.—"Christian Doctrine," Dean J. Wilmer Gresham.

2:00 p. m.—"The Christian Year," Rev. A. L. Mitchell, San Jose.

3:00 p. m.—"Sunday School Principles," Caroline L. Fiedler.

4:00 p. m.—Vesper Service, Rev. R. Marshall Harrison, D. D., Los Gatos.

Wednesday, June 18.

9:00 a. m.—Morning prayer.

9.30 a. m.—"Life of Christ," Rev. Franklin R. Hart.

10:30 a. m.—"Christian Doctrine."

11:30 a. m.—"The Teaching of Hymns," Miss Anna Head, Berkeley.

2:00 p. m.—"The Christian Year," Rev. E. L. Parsons, Berkeley.

4:00 p. m.—Vesper Service, Rev. R. Marshall Harrison, D. D.

8:00 p. m.—Stereopticon lecture, "The Holy Land."

Thursday, June 19.

9:00 a. m.—Morning prayer.

9:30 a. m.—"Life of Christ," Rev. Franklin R. Hart.

10:30 a. m.—"Christian Doctrine," Dean J. Wilmer Gresham.

11:30 a. m.—"Early Sources of Our Hymns," Miss Anna Head.

2:00 p. m.—"The Christian Year," Rev. A. L. Mitchell.

3:00 p. m.—"Sunday School Principles," Dr. Sara Wise, San Francisco.

4:00 p. m.—Vesper Service, Rev. R. Marshall Harrison.

8:00 p. m.—"The Trial of Jesus," John E. Richards, Judge of the Superior Court, San Jose.

Friday, June 20.

9:00 a. m.—Morning prayer.

9:30 a. m.—"Life of Christ," Rev. Franklin R. Hart.

10:30 a. m.—"Christian Doctrine."

11:30 a. m.—"Training of a Boys' Choir, Miss M. Pauline Coppée, Ross.

2:00 p. m.—"The Christian Year," Rev. A. L. Mitchell.

3:00 p. m.—"Sunday School Principles," Dr. Margaret Schallenberger, San Jose.

4:00 p. m.—Vesper service, Rev. R. Marshall Harrison, D. D.

At the going to press of this issue of The Pacific Churchman, only a tentative program of the Second Summer School of the Diocese can be given, as some of the lecturers have a conflict in their engagements. However, only the second-hour afternoon lectures and the order of evening lectures will vary in the final program.

Anyone desiring full and final particulars can obtain the same by addressing Caroline L. Fiedler, Educational Secretary, 1215 Sacramento street, San Francisco, any time after June 1, when the programs will be ready for distribution.

Although the Summer School is primarily for the clergy, superintendents and Sunday School workers, it is open to all people desirous to know more of the Bible and its teachings. At its first session, June, 1912, when the Old Testament was the main subject, of the 83 in attendance, one-half were parents and Bible students merely. About one-quarter of the whole number were from other churches, so do not hesitate to invite your friends and to come yourself.

That those coming from a distance may not have the extra expense of going out for lunches, the Refreshment Committee of the House of Churchwomen will attend to the furnishing of lunch at the Diocesan House at the cost of 10 cents a plate. This will give also a splendid opportunity for the exchange of ideas in Sunday School work and Bible teaching, and the looking over of books and materials for the same, which opportunity is so often lacking in the rush of general church meetings.

It would be a splendidly courteous and helpful thing, if those living in and about the city would cordially invite friends, and particularly teachers, from distant parishes and missions, to visit them during this week. Only by such means can the most effectual work of the school be accomplished. It is the brave, earnest worker at a distance from educational activities who most desires and needs the help and inspiration. It behooves those parishes and missions, which can afford to do so, to pay the cost of a worthy delegate from their teaching force.

The work this year will center about the Life of Christ; and those men in the Diocese well prepared to do that work have, with a spirit worthy of our warmest gratitude, responded to the call upon time and strength. Come and show your appreciation, not once, but every day, and be sure to come the first day, as the lectures are in series. We need your help in the discussions—your ideas.

The Bishop will have the opening service and address, 9 a. m., Tuesday, June 17, at the Pro-Cathedral. The first lecture that day will be at 10:30 instead of 9:30.

All the lectures before the school will be given in the library of the Church Divinity School, in the Cathedral close.

Monday evening, June 16, there will be a reception at the Divinity School to delegates, Sunday School workers, and Church people, by the Bishop and Mrs. Nichols and the Board of Christian Education. The evening lectures will be in the Pro-Cathedral, unless otherwise stated in the final program.

Rev. Mardon D. Wilson is Dean of the Summer School. During the session he will be at the Divinity School, and anyone desiring information may apply to him.

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General Church News

AN APPRECIATION.

The Presiding Bishop has received the following letter from Japan:

To the Rt. Rev. Daniel S. Tuttle, D.D., LL.D., D.C.L., President of the Board of Bishops of the Protestant Episcopal Church in the United States of America:

In former years we were living in the dim twilight given by other religions, philosophies and moral teachings, but, through the faith, sympathy, love and kind teachings of the Christians of the United States of America, we have had the true, full light of Christ brought to us, for which we are most devoutly thankful.

That, through your kind assistance, we have also been able to organize the Nippon Sei Ko Kwai, which is in Communion with the Holy Catholic Church throughout the world, fills us with profound gratitude which we cannot find words to express.

During previous years the Board of Bishops of the Protestant Episcopal Church in the United States of America sent us, as Bishops, such worthy, learned, faithful and loving men as the Rt. Reverend C. M. Williams, D.D.; the Rt. Rev. John McKim, D.D.; the Rt. Rev. S. C. Partridge, D.D.. All of these we have greatly esteemed and honored. Recently you also honored our earnest request and sent us the Rt. Rev. H. St. George Tucker, D.D., as our Bishop to succeed Bishop Partridge.

In view of this succession of highly esteemed favors, we, the undersigned, have been appointed by the Kyoto District Convention a committee to convey to you and through you to the Board of Bishops the deepest gratitude of said body for the many evidences of your deep interest and love which we have received.

Most respectfully yours,
OKAMOTO CHIYOO,
YAMABE KINKICHI,
IRVIN H. CORRELL,
Committee.

Meiji 45th year, 4th month.
Nippon Sei Ko Kwai.
Kyoto Dis. Convention.

PRIEST desires position as LOCUM TENENS, or other supply, during the months of June, July and August. Good preacher and loyal worker. Reply F. C., Pacific Churchman, 342 Howard St., San Francisco

ONE OF CAPTAIN SCOTT'S HEROES.

By reason of its local interest, the following, taken from The Church and The Sailor, is worthy of quotation:

"Years ago one of our chaplains was stationed at San Francisco, where he was much attracted by a fine young apprentice. Just as the ship was leaving port our chaplain received the following letter, which needs no comment:

Barque Loch Torridon,
San Francisco Bay,
November 8, 1903.

Dear Mr. ——:

Just a line to say "Goodbye," and thank you very much for your note. The papers addressed to W. Cocks were, I think, intended for some other chap by that name; they were not of much account anyhow—being only periodicals. We are leaving (D.V.) at 1 p. m. today, so we'll just miss the launch; I expect the Crocodile will leave at the same time, and perhaps the Dundonald. If you are out early you may catch the Crocodile before she goes. We had a visit from some of the ladies on Wednesday night; it was very kind of them to come out to us. Really, I cannot say how much we all feel the kindness that we have had from the whole Institute generally. I cannot imagine what our five months here would have been without a place like it to go to. Thank you very much for the books; we received them all safely the other night. I am also very thankful for the insight I have had into your splendid work here and proud to have been your first pupil for confirmation. I shall never forget the little preparations and the help I have had from you spiritually, and I shall always thank God for the time I came to San Francisco.

Please give my kind regards to Mr. Digby. All the chaps want to be remembered to both of you, and wish you the best of luck.

Hoping you will have a jolly time at Christmas, and a happy New Year,

I remain,
Yours very sincerely,
H. R. BOWERS.

The writer of this letter subsequently became Lieut. H. R. Bowers, who was one of the companions of Captain Scott, and who died with him under such tragic circumstances, fortified at the last, let us doubt not, by the "little help" which he got at San Francisco.

Note.—Of local interest to San Francisco is the fact that Lieutenant Bowers was confirmed at the old Seamen's Institute on Stewart street by Bishop Nichols on November 4, 1908.

AGAIN DIVORCE.

In response to a request from the editor, Bishop Moreland has sent in the following on the subject of divorce, in which he is much interested:

"Divorced persons married in San Francisco, Sacramento and Los Angeles counties from July 1, 1905, to December 31, 1911, by ministers of Churches, compiled by the State Divorce Commission:

"By Methodist ministers—In San Francisco 443, Sacramento 341, Los Angeles, 1284; total, 1968.

"By Presbyterian ministers—San Francisco 344, Sacramento 65, Los Angeles, 404; total, 813.

"By Immersionists (Baptist and Campbellite)—San Francisco 153, Sacramento 124, Los Angeles 489; total, 766.

"By Congregational ministers—San Francisco 298, Sacramento 35, Los Angeles 387; total, 720.

"By Lutheran ministers—San Francisco 337, Sacramento 90, Los Angeles 114; total, 541.

"Total divorced married by five largest Protestant Churches, 4808.

"By Roman Catholic priests—San Francisco 132, Sacramento 15, Los Angeles 41; total, 188.

"By Episcopal priests—San Francisco 24, Sacramento 9, Los Angeles 21; total, 54.

"By Hebrews—Total, 111; by Christian Science, total 7; by Latter Day Saints, total 20; by Adventists, total 17.

"Grand total:

Five Protestant Churches first named	4808
Roman Catholic priests	188
Smaller Protestant bodies	155
Episcopal priests	54

"This shows that Methodist, Presbyterian, Baptist, Campbellie, Congregational and Lutheran ministers are responsible for over five-sixths of the marriages of divorced persons in the three counties. The fearful dissolution of marriage going on in California will continue as long as these ministers marry divorced people. No case, however evil or flagrant, has been discovered that some minister cannot be found to give it the blessing of Christ for a fee. The man who does this thing is betraying his Lord. Ignorant he may be of his crime, but guilty he

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ADAM GILLILAND
Manager City Department

is none the less. Why do divorced people come to ministers to be married? Because they seek the stamp of respectability and Christian benediction on unions which Christ has forbidden. The State unmarries people, let the State take the responsibility of uniting them to new partners. Send all divorced persons to civil magistrates. When such are compelled to go from Church to Church, from parsonage to parsonage in vain, and are forced to seek a magistrate, then Christian marriage will be respected by the people. As things are, marriages performed by priests of the Episcopal Church stand out before the community in a class by themselves. How can Protestant ministers call themselves Bible Christians when so flagrantly violating the express commands of Christ?"

From a prominent Canadian publication we print this bit of interesting editorial comment: "Here's a how-to-do! Here's a state of things! Montreal Anglican circles are all 'het' up over the fact that the Rev. Dr. Symonds one of the most popular clergymen in that city, and one who has long been connected with the Cathedral, preached recently in a Presbyterian Church. The technical offense, as I understand it, is that Dr. Symonds preached in a parish other than his own, without the consent of the Anglican rector of that parish. The real trouble appears to be, however, that he preached in a Presbyterian Church, and now to make matters still worse, he is reported to have said that he would preach in a Roman Catholic Church if given the opportunity. Of course there are many Anglicans who see no serious harm in Dr. Symonds' action, in fact, more than one Montreal preacher of the Anglican persuasion is prepared to do pretty much as Dr. Symonds did. On the other hand, a large coterie of Anglican 'moss backs' are highly indignant. They fail to realize, as did some of our preachers of old St. Paul, for instance, that the spreading of religious truths can only be accomplished by keeping everlastingly at it, and not being over particular as to the cut of the clerical collar. If Dr. Symonds had a message, why in the name of common sense should he not deliver it in an odd hour in a Presbyterian Church, or on the street corner, or anywhere else, where people would congregate and listen? If Dr. Symonds' action is against Church law, then it is time that these laws were brought up more in accord with latter-day thought. Churches make no headway when they adhere to middle-age methods."

The English Benedictine community, known as the monks of Caldy Island, has in a body withdrawn from the Church of England and entered the Church of Rome. The order was founded in 1895, and in 1901 established itself on an island off the coast of Pembrokeshire, Wales. It is understood that it derived its financial support very largely from Americans. It now consists of thirty monks, twenty-seven of whom have gone over to Rome. Since the community settled upon the Island of Caldy, the monks have increased and improved their property. Buildings have been erected and the additional sites of Llanthoy, Pershore, and St. Bride's, Milford Haven, acquired. To support themselves the members of the community have carried on crafts, such as vestment making and metal work and the making of stained glass, and have quarried the marble and limestone of their island for the market. There is prospect that in time a rich and powerful center will be created at Caldy, reproducing a phase of the life of the Middle Ages. All this, material property and moral influence has been made over to Rome. The Abbot of the order, formelry Aelred Carlyle, a hospital student, has for over a year been in correspondence with the Archbishop of Canterbury and with the Bishop of Oxford regarding certain doctrinal points.

In connection with the General Convention the *New York Churchman* suggests a Churchmen's parade. It says: "What would it mean for the Church, if, at the time of the General Convention, its men joined in a great parade, headed by the processional cross, led by their bishops, accompanied by bands of music, and, singing such hymns as "Onward, Christian Soldiers," marched down Broadway to Old Trinity and held a service in the heart of the business district of the country! It might be too much for the dignity of the participants, but as a demonstration it would be worth while to the Church. The suggestion may seem fanciful and savor of the dramatic, but it is by no means a new thing in the Anglican Communion. Two years ago, on Good Friday, the Churchmen of London, led by their bishops, marched in procession from Trafalgar Square to St. Paul's Cathedral, singing hymns on the Passion. A similar procession was seen in South London last year, and another was held in Birmingham on Good Friday of this year, consisting of more than 3,000 men, who marched with their bishops through the principal streets. It is said that each of these parades made profound impressions on the crowds who lined the streets. If this can be done by Churchmen abroad, it can be done by Churchmen here. Why not make a similar parade a leading feature of the General Convention? It would, we feel, be justified by results."

Whoever has any share in training children in Christian activity must have felt how greatly we lack an organized work among boys. The present Junior Auxiliary, while it theoretically welcomes both sexes, does not practically enlist the interest of any great number of boys. In view of this need of developing and organizing the boys of the Church for missionary and other Church activities, a committee of persons interested in the subject has been requested by the Council of Advice of the Board of Missions to gather information about the condition of work among boys and to arrange for a conference upon this subject at the time of the General Convention. It is hoped that by this method some definite plan may be developed which will aim to co-ordinate the Church's activities for boys and which may ultimately be presented to the Board of Missions, the General Board of Religious Education, and other Church agencies for action.

Presbyterianism of various kinds is strong in Western Pennsylvania. The offerings of the Presbyterian congregations of Pittsburg are astonishingly large when compared with the gifts of Church congregations in the same neighborhood. In fact, the gifts of these congregations would be large compared with the gifts of our congregations in any of the eastern cities. The Sixth United Presbyterian Church leads all others. Its offering last year for home and foreign missions was just over $38,000. The First Presbyterian congregation gave something over $18,000; the Third about $20,000, and the East Liberty Church about $15,000. These congregations range from 1100 to 1600.

Bishop Ferguson says that in times past the Church's workers in Africa had to go where they were neither invited nor wanted in order to deliver the Christian message. "A wonderful change is now taking place," he says, "especially where the tribes have come in contact with civilization. They are manifesting a desire for the light as never before. I have received applications from several tribes, begging that mission stations be planted among them. The most recent call I have received is from Sasstown, between Sinoe and Cape Palmas. One of our workmen visited there not long ago and met some young men who had connected themselves with the Church while working in an English colony. On their return home they built a little chapel, fitted it up for worship and are having religious meetings in it. They report a large number desiring baptism and beg that we will take hold of the work."

The late Bishop Doane of Albany rendered conspicuous service to the missionary cause. He was for forty-five years a member of the Board of Missions and for twenty-six years its vice-president and chairman. In every forward movement of the work he took a leading part. Doubtless some measure of his missionary interest was inherited from his father, George Washington Doane, Bishop of New Jersey, who in his day did great service to the missionary cause and was instrumental in the election and sending out of our first missionary bishop, Jackson Kemper.

A missionary exhibit, which will be known by the title "Everywhere" is to be provided on the Cathedral grounds, New York, for visitors to the next General Convention. A special building will be erected for it and scenes from life in Mission lands will be presented. There will also be alcoves with charts, diagrams, curios and relics illustrating the work of the Anglican Communion everywhere, especially that of our own branch. A literature booth will furnish printed matter upon various aspects of the Church's missions. More than 200 stewards from the parishes of New York have already been enrolled, and will serve in the exhibit.

The May meeting of the Board of Missions was a most important one. In making the appropriation for the next fiscal year the Board exercised the strictest economy, yet was compelled, for the protection of the work, to add some $30,000 to the amount of the appropriations of the previous year. In view of the difficult financial conditions appropriations were made for only six months, in the hope that the Church might be aroused and support be forthcoming to extend them for the remainder of the year.

A Chicago clergyman, on invitation of a prominent layman, last summer took his vacation in the Diocese of Duluth. Landing in the town of Crosby, but finding no Church there, he decided that the fish could wait. In ten days he had obtained the gift of a lot, subscriptions of $3,500 from the mine owners and miners, and ground had been broken for what is known as the "Ten Day Church."

Two Texas missionaries have recently been supplied with motorcycles in order that they may better cover the large districts assigned to them. It is a satisfaction to realize that the noisy and odorous machine has been put to a godly purpose.

Literature of the Day

Fifty Years of Ritualism. The Story of St. Albans, Holborn, London. By Geo. W. Russell, Young Churchman Co. $1.50.

The term "Ritualism" is not the author's, but our own, because the real title of the book would not convey anything to the majority. The term "Ritualism" is a fine example of English deftness in devising incongrous epithets that stick and arrive somehow at a very definite meaning. St. Albans and MacKonochie are linked with the movement which its promoters strenuously endeavored to label "Catholic," but never quite succeeded. For that word is to the average English mind indissolubly linked with Roman Catholic, and after all the decades of effort no very market separation has been effected in this regard.

We have not space to go into the story Mr. Russell has told remarkably well, infinitely better than he did Bishop King's life. It is the history of a church planted in one of the worst of London slums by a large-hearted layman. It was one of the first to reduce to practice the new departure in the Oxford movement, that doctrinal teaching should be expressed in terms of ritual attractiveness and ordered beauty. Beyond all question, this had and continues to have a marvelously impressive effect on the sordid, poverty-stricken lives of a slum neighborhood. It had a very different effect, however, upon the Bishops and the bourgeois—the pious Lion and Unicorn people whose creed began and ended with a nebulous protestantism, earnest chiefly in discovering the "Marks of the Beast." If anyone wants a definition of that term, the religious polemics of forty or fifty years ago will make it clear. One fluttered Bishop found it inscribed on the cassock, another on stoles, even black ones, and actually prohibited them at St. Albans, while the Sign of Faith was scouted as the "Abomination of Desolation set up in the Holy Place." This was what St. Albans went through, and the incessant strife and bitter, unceasing persecution first broke the health and then the heart of the first incumbent—the saintly MacKonochie. For saint he proved himself, even to those who markedly differed from him. The persecution seems almost incredible in these much saner days, for often on both sides the fight raged the most fiercely over what seems to us the infinitely little. The lawlessness of the ritualists has always been put in the strongest light, while the equal lawlessness of fervid Bishops fluttered into tyranny by way of vindicating their Protestantism is lauded to the skies. St. Albans gave way again and again till concession would have been weakness, and a stand was made. Then MacKonochie was sent to gaol, as were others. It is far too long a story for these pages, but it is well worth reading. For, whatever else it may be, putting ritualism out of the question, it is a story of dogged, hard, persevering work for men and women whom nobody had seemed to care for before. And one thing is to be noted. No real bona fide parishioner ever made any disturbance; on the contrary, they were devoted to the clergy of the Parish. And one of them, the Rev. A. Stanton, has served as curate the whole fifty years, refusing stipend and rejecting every offer of promotion.

It is interesting to hear the whimsical explanation of his acceptance of a professorship at Yale as made by the former President, William Howard Taft, to the students on April 2: "With me the only capital I had was a somewhat rusty reputation as a lawyer, and that seemed to point to a resumption of a practice that I had abandoned nearly thirty years ago," said the professor. "But I had appointed more than forty per cent of the United States judges, before whom I would have to practice, and six out of the nine United States Supreme Court justices. It hardly seemed fair to the courts to put them in an awkward situation by practicing before them."

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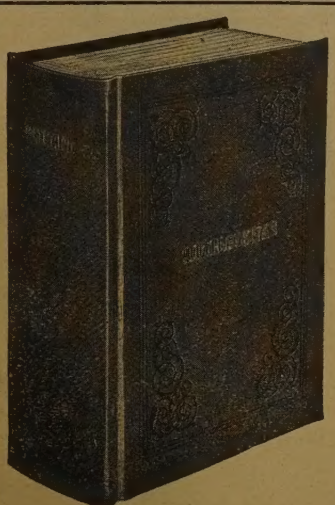

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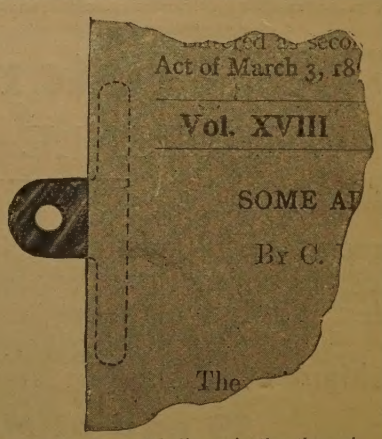

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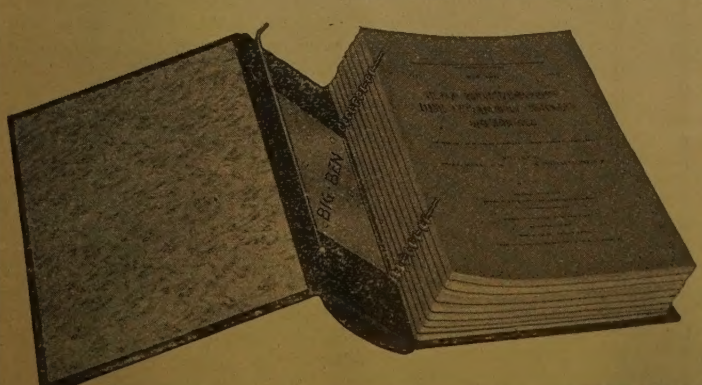

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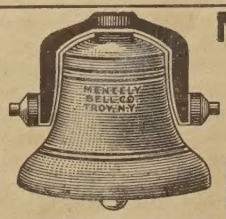

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